

PSILOCYBIN INQUIRIES



WORKING METHODS IN PROPER
PSYCHOSPIRITUAL THERAPY

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Disclaimer

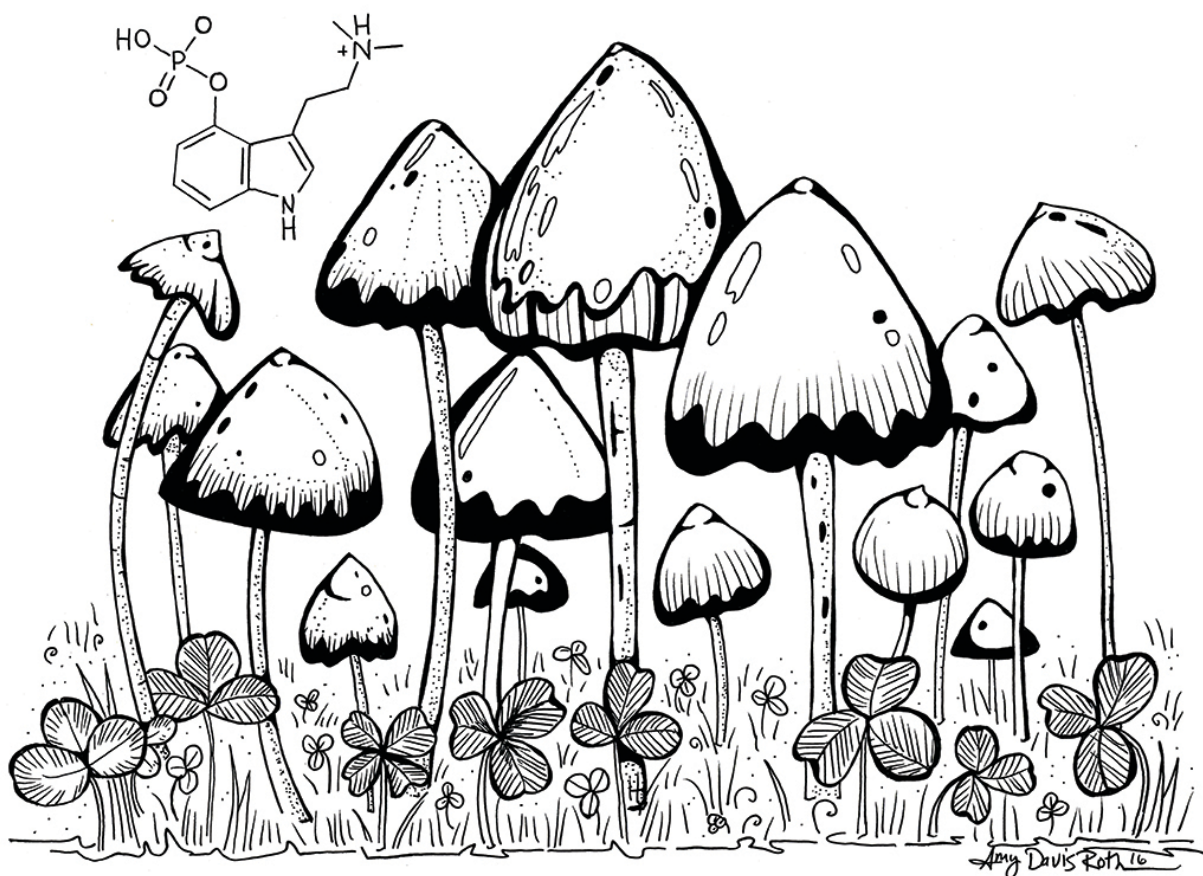
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Before using any psychoactive substances, including psilocybin mushrooms, be sure to consult a qualified physician or psychiatrist. The author bears no responsibility for any consequences arising from the application of the information described in this book, including but not limited to psychological, physical, or legal consequences.

Readers are advised to carefully study the legislation of their country regarding psilocybin and other psychoactive substances. The use of psilocybin mushrooms requires a mindful approach, proper preparation, and a safe environment. The author calls for respect toward these substances and their potential, as well as adherence to all necessary precautionary measures.

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INTRODUCTION



Introduction – A Path to Oneself

"A mind, once expanded by a new experience, never returns to its original dimensions"—Albert Hofmann

When I first encountered psilocybin mushrooms, their mystical nature captivated me from the very first moment. It was not mere curiosity—I felt that a door was opening before me into the unexplored depths of my consciousness, where the answers to questions I had long been afraid to ask were kept. Even then, I recognized the incredible potential of psilocybin—not as a means for a fleeting high, but as a powerful instrument for inner transformation, healing, and spiritual growth. That was the moment I understood: mushrooms are not simply plants; they are guides that can lead us back to ourselves, if we are willing to walk with an open heart. In fact, I came to them intuitively with exactly that approach, hoping to find emotional healing.



My journey with mushrooms did not stop at a single experiment. I immersed myself in studying their properties, methods of use, and possible combinations, striving to uncover the full spectrum of their effects. A standard psychedelic trip can be vivid, but it does not always work through things in the needed direction. It was discovered that psilocybin mushrooms open many pathways: from the psychological processing of trauma to spiritual revelations, from the restoration of emotional sensitivity to the discovery of new meaning in life. Each experience is unique, and its depth depends on intention, preparation, and what "components" you bring into the process—whether

meditation, music, rituals, or work with a guide. Much is also determined by the combinations with other substances, which can and should be added to deepen work in any given dimension.

Mushrooms became for me not merely a tool—they became salvation. In the dark moments of life, when psychological traumas and the impulsive peculiarities of my psyche were suffocating me, leaving only emptiness and despair, psilocybin mushrooms gave me healing. Thanks to them, I was able to fall in love again—not only with people, but with life itself. I began to give thanks for each new day, for the opportunities it brings, for the light I had learned once more to see in small things. Mushrooms restored and affirmed for me a sense of life's meaning, helped me find myself anew, uniting the scattered parts of my soul into a single whole. They taught me to accept myself, to forgive the past, and to open toward the future with gratitude.

In this book I will share my experience of working with psilocybin mushrooms and the conclusions I have reached. I will describe how to use additional tools, how to consolidate and integrate the experience, how to prolong the afterglow, and in which aspects one can do inner work toward specific tasks and goals. I did not seek easy paths. I am drawn to the most penetrating, expansive, shamanic action—an experience that would go beyond the ordinary and superficial, one that would serve as a quantum leap, a new turn of fate in a person's life. I strive for a deep immersion that could not only heal me, but inspire others on their own path.

My approach to mushrooms has always been conscious. I studied the various categories of therapy they can offer: from liberation from fears to the re-evaluation of life values. I experimented with dosages, setting, and additional practices in order to enhance the therapeutic effect.

I also came to understand that the healing action of mushrooms must not only be experienced, but consolidated. In this book I will explain how to prolong the effect of transformation by integrating the insights gained into everyday life. This is important not only for me, but for everyone who seeks lasting change rather than fleeting experiences. My goal is to show that working with mushrooms can be

not a blind experiment, but a conscious journey toward healing and self-knowledge.

Dear readers, I hope that my story and my discoveries will inspire you and offer valuable knowledge for your own work. This book is not an instruction manual or a guide, but an invitation to exploration. I want you to find something unique and valuable in it for yourself, whether that is a new perspective on psychedelics, practical advice, or simply inspiration for your own path. Let us make our experience enlightening, powerful, and therapeutic. May mushrooms become for you, as they did for me, guides toward the light that always lives within us.

Vectors of Work

"Every step toward oneself is a ritual leading to wholeness"—Shamanic Wisdom

Psycho-spiritual self-examination, inner journeying, and inductive searches for truth have their own vector. This is important to know in order to choose the path of your wandering. For simply tripping, one often cannot resolve deep questions and problems. I will describe how I have classified everything for myself.

Social work. Directed at dismantling psychological traumas; one begins to relearn how to summon feelings of love and empathy. Building social communication skills.

Work through aggression. This is needed to break through the inner beast toward a goal. When circumstances have constantly bent you and driven you into a corner—you explode with ferocious rage, in order to finally push back against all external circumstances and arrive at what you have been seeking.

Psychological work. Resolving conflicts between the elements of the psyche, arriving at equilibrium among all intentions, subconscious desires, and feelings, aligning these elements with the conscious part. One year of psychotherapy with a specialist is equivalent to one immersion in the mushroom mystery.

Spiritual work. Searching for one's mission and life purpose. Removing energetic blocks and constrictions. Psychological work always proceeds in step with spiritual work.

Relaxation. Rebooting the brain, resetting to a point of freedom from all troubles and problems.

Analytical work. Searching for truths, systematizing the perception of phenomena. Acquiring a methodology for a holistic understanding of particular and general processes. A worldview puzzle comes together.

Initiatory work. Cultivating new qualities of personality, initiating the centers of will, love, intuition, and so on. Also working with archetypal elements for the initiation of imagery.

From here on, connect everything described in this reading to the corresponding vectors—this is necessary for understanding what leads where.



Why mushrooms?

"...the psilocybin mushroom was the original hallucinogen involved in the emergence of consciousness during the Archaic period. Tryptamines, including psilocybin, bear a striking resemblance to human neurochemistry."—Terence McKenna, Food of the Gods

This is an important question, since there are so many psychedelics—and each of them has its own purposes. And in truth, some things may even be worked through more effectively in certain aspects by other substances; however, mushrooms serve as the point of departure. They are the first thing it is more useful to use before anything else.

First, it is a natural substance—synthetic compounds can affect the psyche and brain health in disharmonious ways.

Second, only mushrooms provide what might be called "first aid" for the soul—for quickly bringing oneself back to a sense of nobility. They answer unasked questions—questions we have not yet formulated but were bound to ask sooner or later—and these questions and answers are the crucial ones. Unexpectedly, we begin to understand and feel all the spheres surrounding our life. To understand them methodologically, at that—as part of a whole. This instantly brings one to equilibrium and inner harmony. As they say, mushrooms teach one how to live properly. They are the foundation and launching pad for everything else.

Third, all tasks are solvable under mushrooms. For each vector of work, one can choose a specific variety or compose a combination with other substances. Here, an alchemical space of possibilities opens up.

But I will say a word about other psychedelics as well, since I have also used them as supplementary tools.

DMT. A molecule that is produced in our bodies in minimal quantities during sleep and meditation. It is synthesized in large amounts at the moment of death. It allows one to feel one's spirit and soul. It removes energetic blocks and constrictions, carries one off into other worlds—where one can communicate with other forms of

consciousness. A DMT trip renews and refreshes.

Mescaline. A very gentle psychedelic, associated with ++ class comfort. And at the same time it opens such knowledge that it can rightfully be considered an elite psychedelic. If only this could be given to every ruler—much would shift in the direction of a brighter future for humanity. After the trip, color perception is vivid and saturated; warmth and empathy toward people are present; it helps one understand the structure of society.

2-CB (Siberia). A psychedelic phenethylamine synthesized by Alexander Shulgin. It immerses one in a conceptual space, in the world of Alice in Wonderland. The visuals are maximally fairy-tale-like. It teaches one to live with quality, gathering the richest and most delicious cream from life. It seems to me that it refreshes dopamine receptors—though there is no confirmation of this. Structurally it is similar to mescaline. After the trip, an elevated interest in art and culture is present.

LSD. A highly intellectual, analytical psychedelic. Suited for deep self-exploration and the alteration of deep-seated perceptual and cognitive patterns. At the same time it is emotionally cold, and bad trips on it will be significantly sharper. After the trip, a seed of spiritual-mystical interest was planted in me; my musical tastes changed—or rather, expanded their range.) It also resets the system maximally well. After immersion with LSD, one returns to the world with the wisdom and calm of the Buddha.

THC. In my view, this is also a psychedelic substance. It allows one to dig fairly precisely in the vector of one's questions. Thoughts here are slower and more malleable to a chosen direction. It allows one to dissolve obsessive loops and unlock creative, constructive potential. On the downside—for most people it produces many abstract and inapplicable ideas. Some insights are quickly forgotten. It dysregulates

the dopamine system, making a person a lazy slug, including through a reduction in testosterone levels.

DXM. A serotonergic dissociative with residual effects, which is why I recommend trying it only once. It very powerfully enhances creative expression and allows for quality psychoanalysis without losing control of thought.

5-MEO-MIPT. Produces a rollback to factory settings of pure perception; I recommend tripping with the right people exclusively, as a child-like observational quality and sensitivity are present. Honestly, I have not yet understood for what purposes to use it—it works in a peculiar way.

Of what I have tried but do not recommend using (and in fact categorically advise against): DOB, DOK, NBOME, and ketamine.



Varieties/Strains

Psilocybin mushrooms are classified by variety and strain. Differences are generally found in varying levels of psilocybin content, phenethylamines, choline alfoscerate, and other trace elements—which indirectly influence the mood experienced during the action of psilocybin.

Each variety and strain is used for its own particular tasks, intentions, and goals.

Psilocybe cubensis (Cubensis/Cubes)

This is the classic of the genre. Wise mushrooms that answer many questions. Recommended for beginners due to their versatility. What I will note separately—cubensis are playful, delightfully wild in the best sense of the word; they charge one with movement and play. Dosage for an average trip—3 grams.

Psilocybe natalensis (Natalis)

The onset resembles a DMT trip; with eyes closed it transports one into a deep inner, richly colorful space. At the same time very empathogenic and gentle. Suited for deep spiritual and social inner work.

1 gram is equivalent to 3 grams of cubes.

Albino A+ (Albinos)

Strict, strong, and sharp. A bad trip is not uncommon on these, but that bad trip is a very useful one. At first this strain drags you across the asphalt and slams your head against your own filth, then in the end it bestows liberation. It rewards with the most beautiful visuals.

2 grams equals 4 grams of cubensis.

Malabar

Envelops one in a feminine, nurturing energy and will not allow any harm to come. A most gentle strain, felt like a watchful parent—shielding its child (the person immersed) from all manner of adversity. Wonderful for walks in nature. The first strain I ever got to try. The afterglow lasted for another two weeks afterward. An experience on these mushrooms I will never forget—it was the best thing that ever happened to me! In terms of dosage strength, equivalent to ordinary cubensis.

Plantasia Mystery

Feels in effect like regular cubensis, yet stronger and more refined in terms of visuals. The visualization on them is very harmonious and natural—in the form of luminous threads, fractals, and mandalas that fit into all of space like a mosaic of the world's hidden energy.

One and a half times stronger than cubes.

Koh Samui (Kohis)

Honestly, this strain appeals to me the least. On it, the visuals become bright—as though everything passes through a bleach filter—which internally produces an unpleasant sense of artificiality. At the same time it intoxicates, weighs heavily, pressing one to the couch, and there is no desire to move. Suited for inner work, slow walks in nature. And for some reason the onset is always very dysphoric for me, not pleasurable.

In terms of effects, equivalent to cubes, but can be slightly stronger.

Psilocybe semilanceata (Semilanceata)

Grows in fields in nature and is a separate species of psilocybin mushroom. Psilocybin content is 3-4 times higher compared to ordinary cubensis.

Suited for shamanic experience; the visuals are harmonious and powerful. Perception of energies in the form of mandalas and fractals is activated.



Psychotherapy Schema

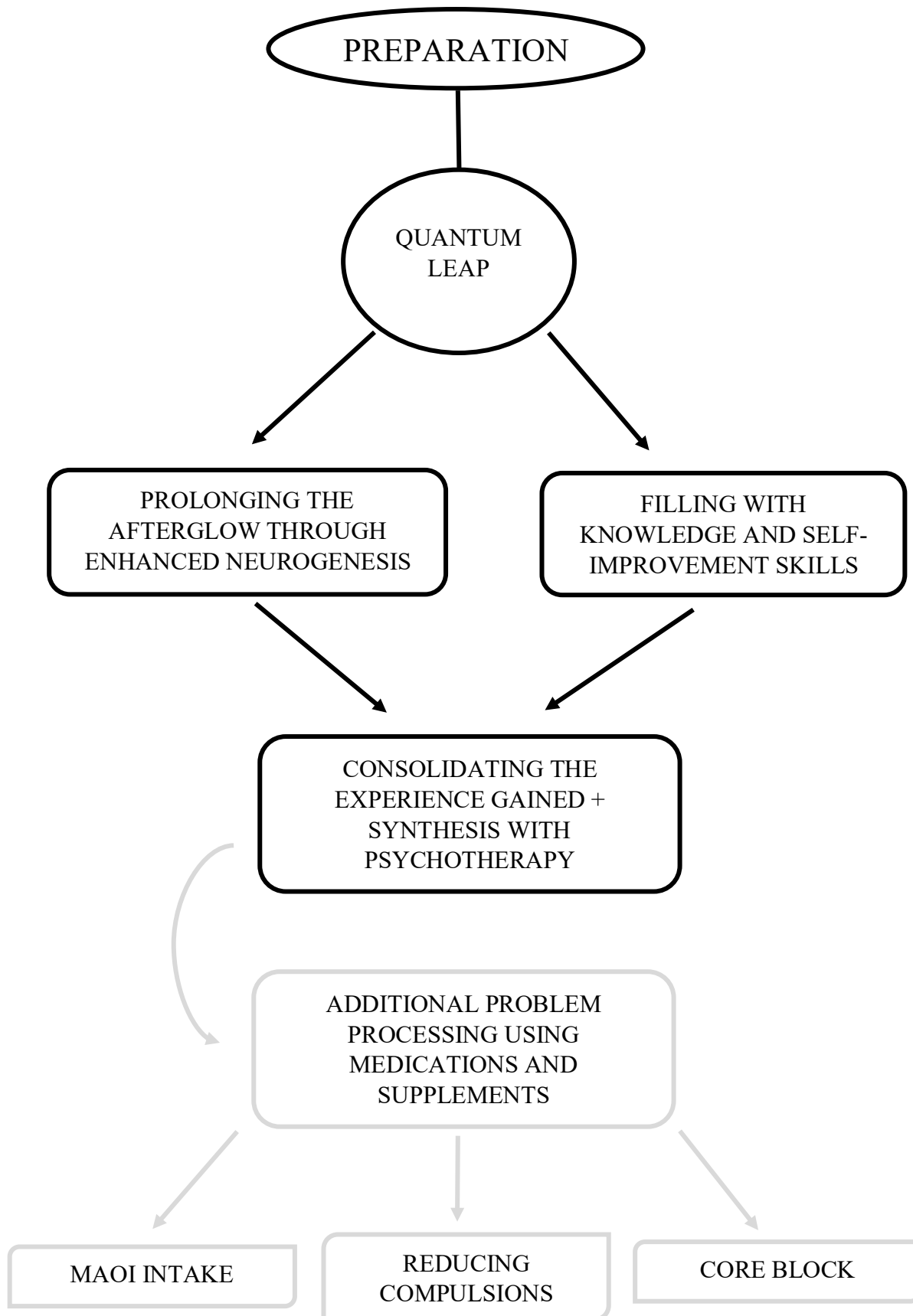
It is important to understand that if the goal is not to have fun but to do serious inner work—one psychedelic experience is not sufficient. Beyond that, the experience needs to be consolidated and absorbed to the fullest extent that all available resources allow. Let us go through it step by step—how this can be organized.

- 0. Preparation for the trip.** This is not even part of the therapy framework yet, but I will mention it so it is not forgotten. Before good and productive psycho-journeys, it is essential to maintain mental clarity. Abstinence is observed; trash like TikTok and Instagram should be set aside, at least for a time. Diet is not strictly necessary—some see value in it, I do not particularly. In my opinion, what matters most is achieving informational purity—so as to focus on one's intention.
- 1. The quantum leap**—the trip itself, in the chosen vector of work, with all supplementary tools;
- 2. Launching and prolonging the afterglow** (more on this further on). We launch a cascade of cognitive brain processes after the trip, so as to be able to make sense of the experience even in a sober state. At this stage we prolong and intensify neurogenesis;
- 3. Studying information corresponding to the request of our inner work, and conducting psychotherapy in the moment.** At the second point, immediately making use of the heightened awareness following the trip, we study and work with cognitive-behavioral therapy (CBT), dialectical behavior therapy (DBT), and related topics. Personally, it was also enormously helpful for me to study Freudian psychoanalysis—despite its reputation as an outdated system, it unlocked the most useful insights in me. The cause of neuroses is in any case often due to one simple consequence: the conflict between subconscious and personal goals of the Ego (the conscious self). Freud describes this in detail.
In short, while the brain is neuroplastic after a trip—we use that time productively for learning new information and for

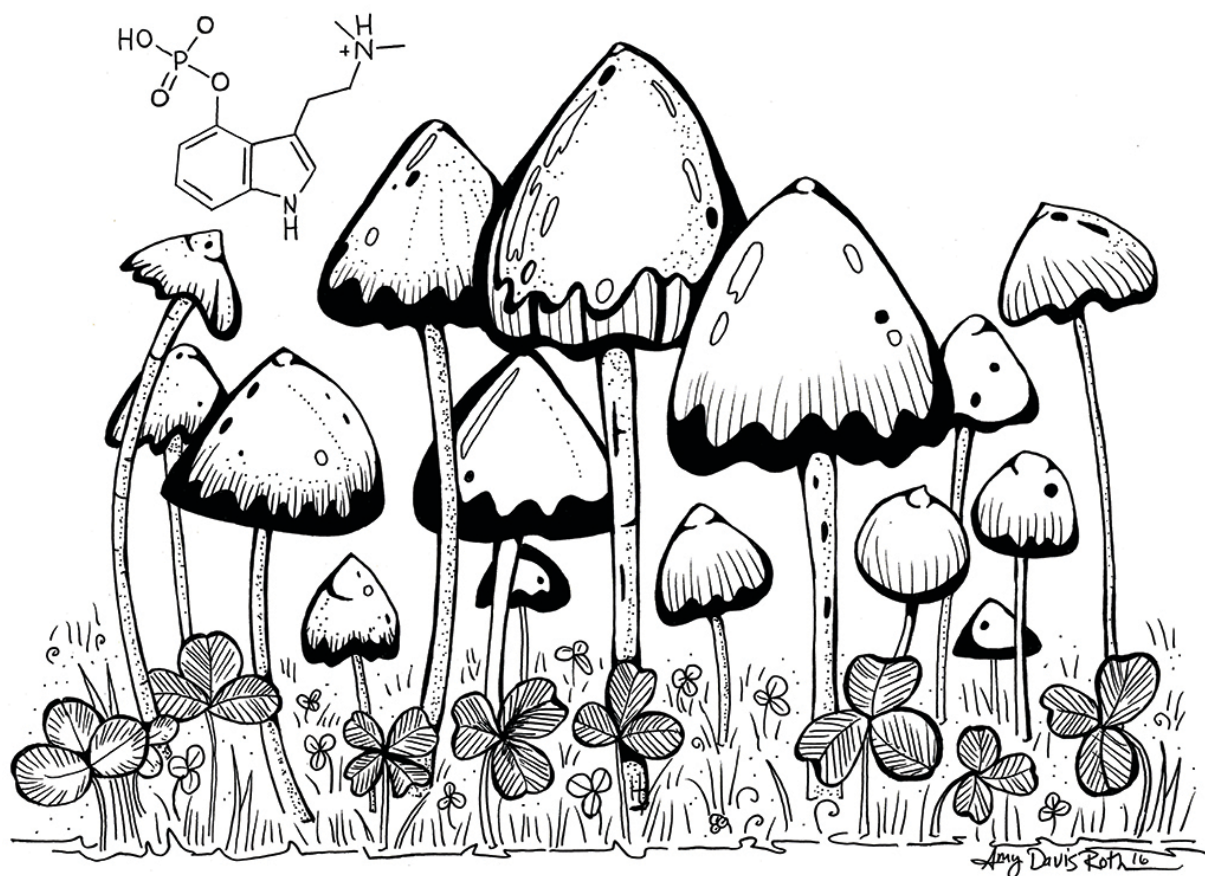
psychological therapeutic self-work. Actively working through CBT and DBT. Because the mushrooms themselves will not teach the skills that still need to be applied in sober life, in the present moment, here and now. **This is very important;**

- 4. Consolidation.** Everything acquired—from the quantum leap to the information studied—we connect and assemble into one coherent puzzle.
- 5. Refining the problem, therapy with medications and supplements.** For deeper problems, when the psychedelic experience—due to the particular features of one's psyche or brain structure—cannot address certain things. Suited for intensive treatment of borderline personality disorder, obsessive-compulsive behavior, and treatment-resistant depression.

More detail on all of this further ahead!



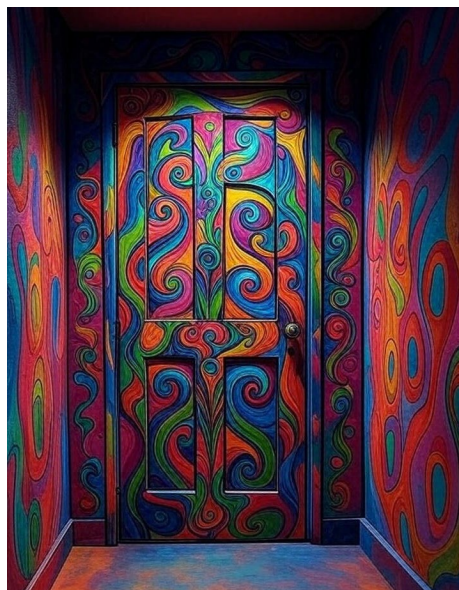
QUANTUM LEAP



The Mushroom Gateway

"Act as if you're in a dream. Act boldly and make no excuses"—Carlos Castaneda

You know, when your journey is just beginning—the onset can be unpleasant and dysphoric. The internal dialogue stops, the ego starts to crumble, and you gradually lose your sober connection to reality. Accordingly, the inner consciousness begins to panic—what to do?! Because if that panic isn't checked, trouble is on the way. Hmm, or rather, not trouble, but a bad trip...



Lightly, a day before the psycho-experience, in order to reduce these symptoms—you can take a substance called NOR-BNI. It blocks KOR receptors responsible for driving the hormone dynorphin (which is responsible for dysphoria), and as a result the onset becomes smoother and more pleasant. Keep in mind that this substance has a negative effect on the heart, temporarily altering its rhythm. So if you can avoid using it, please do. Other substances can also ease the onset: grape seed extract, ashwagandha, green tea, phenibut.

If you possess yogic intention and don't want to take anything extra—my respects! I personally have identified several practices:

First, perform a breathing practice before the trip. You don't necessarily need to know the technique, but I recommend familiarizing yourself and trying it out before the exaltation begins. Simply put, it's ordinary holotropic breathing with deep and simultaneously fast breathing, where you can hold your breath for 10 seconds. The serotonin level rises, and at the onset you're already enveloped, so to speak, in the protective shell of the completed breathwork.

I also separately recommend studying Wim Hof breathing. It involves intense, deep, and continuous breathing with breath holds across 2–4 cycles. It relaxes the parasympathetic nervous system.

Second, distract yourself. While waiting for some time before full immersion, it's perfectly fine to find a distraction. Dive into music, dance, walk around, fidget with something in your hands. The only thing you need to avoid is fixing your attention on the strange, shifting world, and paying attention to the frantic behavior of the ego as it fights to the last against whatever has come to destroy it.

And I personally recommend the book "The Psychedelic Experience: A Manual Based on the Tibetan Book of the Dead." You can find it online without any trouble. It contains instructions on how to perceive the Bardo cycles, how not to get stuck in them, and how to avoid a bad trip. It teaches you how to properly embrace your psychedelic experience.

Eliminating Side Effects

Mushrooms produce side effects related to vasoconstriction. You feel chills, trembling, and the temperature feels alternately cold and hot—this is the blood vessels constricting. People also commonly experience nausea at the onset.

To eliminate these unwanted effects, Ginkgo biloba extract or grape seed extract is taken before the trip. It dilates the blood vessels and evens out physical tone.

When choosing an extract, take into account the specifics of how it acts. Ginkgo biloba extract mildly inhibits MAO, raising the levels of our neurotransmitters (dopamine, serotonin), and thereby slightly potentiating the trip.

Grape seed extract, on the other hand, inhibits GABA-transaminase. This allows you to psychologically release tension before the trip for a smooth onset, and makes the experience more meditative and calm.

Also, choline stores may become depleted during psychedelic immersion. This makes the experience sluggish, and on the comedown a headache may appear as well. This is compensated by choline donors—alpha-GPC (choline alfoscerate) is best suited for this purpose.

For nausea, I recommend eating ginger root before the trip, or adding it to a mushroom tea.

Rapé

And of course, I'll start right away telling you what I played around with during my trips. The first thing I observed was the use of shamanic tobacco—rapé. This tobacco contains a special ash made from tree bark and sometimes an admixture of plant matter. In terms of effects, rapé immediately clears the mind of the nonsense of internal dialogue, boosts concentration, and causes a brief spike in acetylcholine—thanks to which one can extract something logical. Due to its MAOI content, which prevents the breakdown of neurotransmitters such as serotonin and dopamine, it potentiates the trip. It is insufflated into the nose.

From my own empirical observation, it can be insufflated before taking a psychedelic, in order to meditate on the best possible experience and to lay out what you truly need from the trip—what you are expecting from the mushrooms. This is part of the preparatory stage.

Later, if during the psychedelic journey logical interruptions arise, or you are unable to break through the horizon or the wall blocking deeper exploration of certain questions—rapé is also used.

After the trip, there is generally no longer any point in using it. It is purely a ceremonial tool.



Adding Euphoria

Often, the vector of inner work involves achieving maximum internal pleasure. Bliss can dissolve psychotraumas and spiritual blockages. Pure euphoria sometimes works miracles, after which a person can truly change. And what is interesting is that such euphoria is non-addictive—it will not



become a narcotic substance, because the mushrooms fulfill their spiritual purpose. The person emerges from the trip renewed, charged with the desire to live again—finding pleasure in everyday activities.

Euphoria is added to the trip with the help of the nootropic and simultaneously pharmaceutical substance—phenibut. This is the first thing that can be added to the mushroom combination. Nutmeg oil is also added, but I often get by without it—unless, of course, we're talking about microdoses (more on this later). Phenibut is highly active at GABA-B receptors. This means that anxiolytic and dopaminergic activity occur simultaneously. On phenibut it is hard to have a bad trip, and orgasmic waves of energy will be pouring out of your ears. I recommend your first trips be done with it—it'll be fun.)

500-1000 mg of phenibut 2-4 hours before consuming the mushroom fruiting bodies.

What About Adding a Meditative Quality?

All this business with orgasmic states is great, but it isn't always what's needed.

Mushrooms are very wild, emotional, and hysterical—sometimes I see merit in doing the opposite and reining in that passion. Because often under mushrooms I can't lie still, muscle tone literally makes me tumble, run, jump, and



generally act out in every way—and to the rescue comes His Majesty, the fly agaric!!!

The field (or shroomery) mushrooms enter into a friendly dialogue with the forest mushrooms. The body settles down, you direct the flow of attention where it needs to go, and you can lie still for quite a long time, working through things with your eyes closed. This is where zen and productive self-exploration happen! One of my best trips took place under psilos and fly agaric simultaneously. You come to understand more within your queries, and contact with the subconscious becomes controlled.

I'll also repeat: grape seed extract can be used—it produces good relaxation.

Frankincense and Other Aromatic Biocatalysts

For those who don't know, frankincense and its smoke contain psychoactive compounds similar in structure to THC. Accordingly, before a mushroom experience, the space can be fumigated with these biocatalysts. With frankincense, the onset hit me faster, and the inner sensations were sharper. It was as if, before the psychedelic journey, you had been filled with some additional spiritual force.

Other, weaker biocatalysts are found in camphor, ivy, rowan, lavender, aloe sprouts, myrrh, arnica, elderberry, poplar leaves, wormwood, and white California sage. They all have different biochemical compounds. One will calm, while another will, on the contrary, bring consciousness into a state of heightened alertness.

I also enjoy fumigating the space with wormwood. Its scent is calming, diffuses negativity, and allows for a smooth onset and a benevolent flow of the psychedelic process.



Choosing Music

"In music we find a bridge between the heart and infinity"—Adapted from Kahlil Gibran

Many people recommend selecting various kinds of ambient, ethno, nature sounds, or even old pop music for tripping. I tried many things that many would find strange for such an occasion: 90s disco, black metal, noise industrial, phonk, and so on.

What I can say from experience is that shamanic chanting is actually what draws you deepest inside yourself. It is precisely the sounds of the drum and the jaw harp that allow you to enter an induced state—and the most important thing is that such music should not play for less than 5–10 minutes; look for long recordings. Shamanic motifs, in an expanded state of consciousness, transform into something far greater than mere sound. They become energy that can vectorially guide the subconscious toward resolving one question or another. To those who truly understand what I am speaking of and have felt shamanic chanting exactly as I describe it—I sincerely admire you! Because such a sensation and perception of sound cannot be conveyed in words.

I strongly advise avoiding ordinary music consisting of 2-3 minute tracks entirely! That time is not enough to integrate one's psychic elements with the sound. It resembles the ramblings of someone with ADHD—the moment something interesting is extracted from listening or from an action, they immediately switch to something else and reset everything prior. In life generally, fixing one's attention on something long and drawn-out is a useful skill.

PsyTrance. A musical classic connected to psychedelics.) Very interestingly, while listening to trance—the visuals become cleaner and more beautiful. This music is more energetic, of course, so listen to it if you want to add more stimulation and energy. Under mushrooms, sound opens up in a very special way. Dancing to trance is wonderful, and in those moments something magnificent takes place.

For more experienced psychonauts, soul alchemists, seekers of truth and authenticity in life, shamans, mages, fighters against evil—noise industrial can be listened to with caution. What distinguishes this style is that it is not music at all. It is a recording of industrial noise and chaotic sounds. Bomb explosions, choral singing, construction noise, the ringing of bells, and white noise—these are the elements of such recordings. People of a political bent tend to produce this—and so in an expanded state of consciousness one can extract the author's intent, and very candid knowledge emerges from within it. But one must be able to endure it. Once, listening to this under mushrooms, I felt as though I were under the yoke of a fascist torture—and yet in doing so I was initiated in a particular way, after which I know what lies upon me as mission and purpose. Such recordings are also made by people with psychiatric illnesses in order to convey their inner state, so study the author of a recording before you play it during a trip.

For those integrating with their lineage and ancestors, or still searching for their own history—ethno and instrumental music from the culture that needs to be explored naturally suggests itself.



Solo Journey

"Solitude is not a punishment, but an opportunity to look inward"—Carl Gustav Jung

Even before the moment when I first tried mushrooms, I met a family at a sacred site. We were discussing psychedelic journeys, and the father of the family told me about how he himself had tripped—and he made the point that it should be done exclusively alone.

Well, everything learned at a sacred site carries the highest coefficient of truth. And when it comes to solo journeys, this is nothing but the truth. I have confirmed it through my own personal experience.

Work with oneself in an expanded state of consciousness is individual and cannot be otherwise. The presence of a sitter already robs the trip of candor toward oneself, because social constraints are imposed. But guys, this is my experience—everyone else should do as they feel; I'm not urging you to give up a sitter. Everyone's psyche is different, and many are beginners. What I will say to beginners: trip alone—but let the sitter be nearby, for example in another room, or ready to come at your call from outside. By all means, try to preserve the sacredness of the encounter with yourself—with your true self.

Once you become sufficiently acquainted with the effects of mushrooms and understand the style of their conversation, you can move on to fully solo trips. I particularly enjoy doing this in the forest—pitch a tent and just lie there resting. If needed, you can take a short walk among the trees and in the field. I've taken large doses in the forest and I'm still alive and well. I didn't go crazy—in fact, on the contrary, I came to my senses. If you don't spiral and surrender to the flow of psilocybin's action, everything will proceed smoothly without bad trips. Most importantly, study the book "The Psychedelic Experience: A Manual Based on the Tibetan Book of the Dead." It is important to know how to respond to the tricks of the expanded state of consciousness!

The Trilogy

If very complex questions are at hand—ones requiring multifaceted reflection—a single trip is not enough; ideally, everything can be addressed across three psychedelic journeys. Here you need to work with your intention and set aside a period of life during which three sessions of inner work will take place. With the right set and setting, everything will unfold correctly. The main thing is to psychologically bring yourself to the point where the next trip, scheduled a week from now, feels like a continuation of the previous one.

In the first trip we discover and explore—like the first people to step onto previously uncharted ground. Brief but vivid flashes of illumination break through. After the psychedelic experience concludes, this naturally settles into meaning on its own.

By the next trip, we are already digging deeper into that question and examining what lies beneath the surface. We connect everything to the core constants.

And finally, in the third trip, the two previous ones are consolidated. Everything falls into place like a puzzle, forming a unified methodology for perceiving the question. You are truly great if you manage to carry out the trilogy scheme!

In terms of scheduling, this can be done over three days (which would only be prevented by tolerance), or over the course of a month—taking a week's break between each session of inner work.

A Bad Trip—Intentionally

Here you'll call me completely unhinged and crazy, because I want to introduce you to the dark side of psychological inner work.

Of course, no one wants to open Pandora's box—because those things can provoke the most terrible melancholy, sadness, and panic. Most people want sweetness and coziness, for flowers to bloom and frogs to sing, and for no misfortune to



touch them. But if you cling to that diligently, the benefit from expanded states of consciousness can drop to critical levels. People return to depression, addictions, suppression, and problems. It might seem: oh, what a great trip I had! But where's the benefit? Why do you keep returning to your problems and hardships?

Therefore, as unpleasant as it may be, the filth must be drawn up and out of you from the subconscious. Only in this way can spiritual purity and inviolability be achieved. Better to be held accountable during an altered state of consciousness than after death. Freedom is found in the war where you must bravely face your worst enemies head on—where the enemy is your shadow side. And one must remember that after the storm there is always a calm. The moon gives way to the sun, and without the bad, you cannot know the good.

Thus, when I tripped, I would deliberately latch onto everything dark that lay within me as dead weight, pushed into the subconscious. What was lying there was soooooo demonic—God almighty! I ended up tearing my own hair out, banging my head against the door, mentally begging forgiveness on my knees from everyone I had wronged. I also tripped more than once while ill, in order to understand why the illness had overtaken me. And that is very hard, so you understand. It feels and looks like a battle with a demon.

And yet! It is precisely after such inner work that you feel light, impenetrable, virginal, truly alive and joyful! Pure grace! The afterglow in those moments is brightest of all. A friend of mine also confirmed that bad trips work through his issues better than anything else.

Deepening the Immersion

Imagine you don't have that many fruiting bodies, but you need to organize a dense experience with good immersion. Or, looking ahead, it makes sense to economize wisely—and that is always appropriate. So you need something to potentiate the mushrooms.

They can be potentiated by activating neurotransmission and enhancing neuronal activity in the brain. Or through the mechanism of monoamine oxidase inhibition (MAOI).

Potentiation via the first mechanism amplifies the psychedelia itself and the depth of inner immersion. This is achieved by taking nootropics—noopept or PRL-8-53. The effect can also be potentiated with fasoracetam, which drives up glutamate, thereby accelerating the speed of information transmission through neurons. Fasoracetam is made into a spray with distilled water and applied during the trip. It noticeably and abruptly engages a kind of turbo mode in the psychedelic journey.

Potentiation via the second mechanism prolongs the effects of the mushrooms and allows for greater emotional resonance, making the experience quite euphoric. For this, the irreversible MAO inhibitor phenelzine is ideally suited. Already verified not only by me—on phenelzine the trip becomes longer and more enjoyable, with a sustained afterglow following the trip.

At medium mushroom doses, a trip with an MAOI can last up to 8 hours, whereas the standard duration of effects is around 4–5 hours.

Micro, Medium, or Hard Dose?

Let's break down what dosages to use depending on our goals and circumstances.

Microdoses. A walking-meditative-social dosage; can be mixed with sedatives or stimulants. On a microdose you can go out into society, hit parties, and stroll in the park. In addition, targeted inner work is possible, since at a minimal dosage you can control the focus of attention and consciousness as a whole. Meditations, breathing practices, and yogic practices work well on microtrips. Sometimes I find this more appealing than the uncontrolled madness of higher plateaus. By virtue of the heightened control over your own attention—focusing exclusively on the tasks of your inner work—this can be a more effective psychotherapeutic tool. Moreover, with certain combinations with other substances, micro-doses of psilos begin to unfold as an NZT-style medicine. Where you become genuine—your true self—and take the right actions.

I don't recommend overdoing it with microdoses, as you can develop a kind of serotonin-induced apato-bulia. Because serotonin is elevated for an extended period, dopamine as its antagonist decreases, and you simply become too lazy to get things done. On top of that, mental sluggishness appears due to constant dissociation at elevated serotonin levels.

Combinations:

Meditative: fly agaric, gabapentin, grape seed extract, CBD;

Social: phenibut, MAOI (phenelzine, bifemelane), nutmeg, phenotropil;

Euphoric: macis oil, phenibut, phenelzine.

Dosage:

0.5-1 g of fruiting bodies

Medium doses (standard). This is for a simple trip, for beginning travelers. Suitable for standard inner work, where answers to pressing questions in life will be delivered. Immersion already reaches the subconscious, and unresolved conflicts between psychic elements will be worked through.

Dosage:

2.5-4 g of fruiting bodies

Hard doses. Such extremity must be prepared for thoroughly, and ascesis observed before the trip. Through the subconscious, immersion goes into the deep structures of the molecules and energy of the most hidden, secret Self—where the Divine principle resides. The spirit is worked through, and here you discover your life's purpose along with the mission of your presence on earth. This is exclusively a shamanic experience, initiating the magical emanations of the human soul.

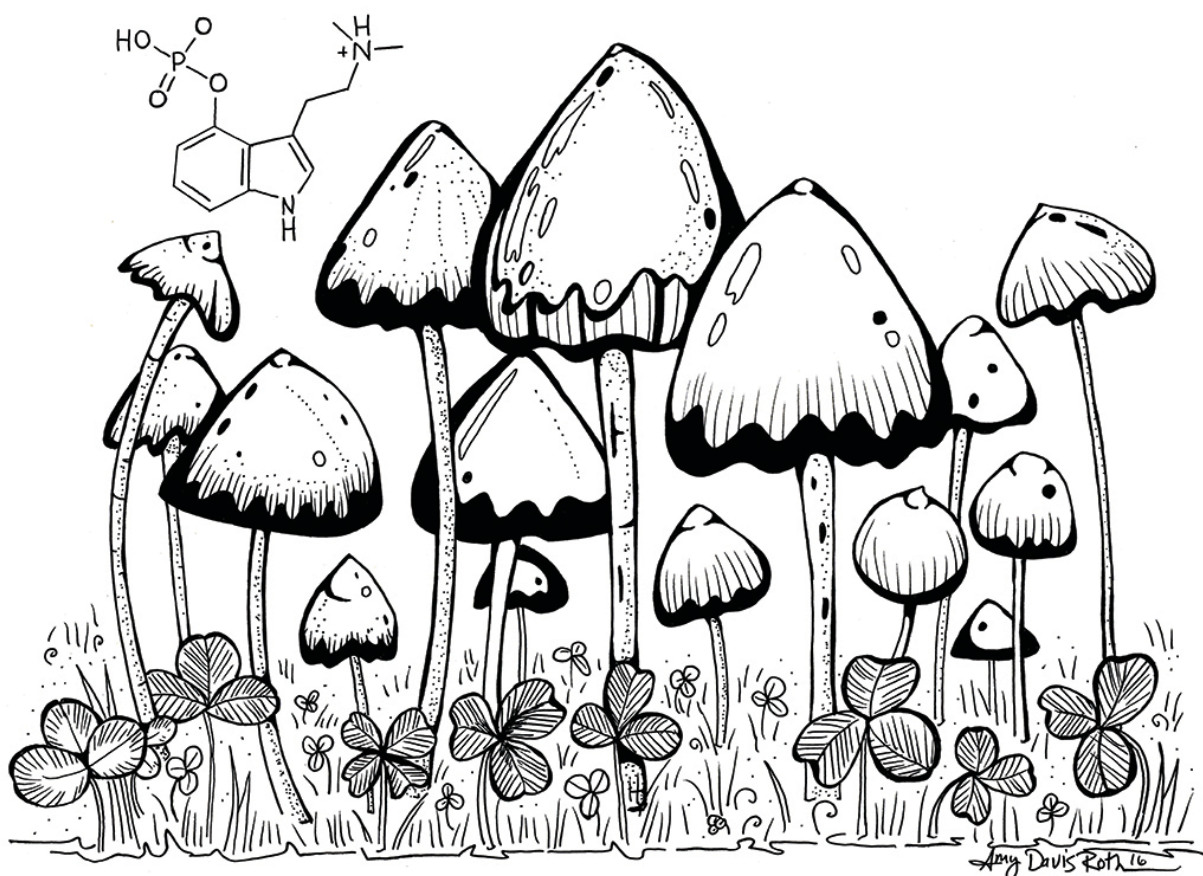
At extreme dosages, I was even able to travel, in the depths of my mind, to past events and influence the future from there, based on specific actions.

After such trips, your head may ache from exhaustion, and the next day there is a noticeable comedown. It is advisable to spend a couple of days lying low and getting some thorough rest after such a celebration of the soul.

Dosage:

5-12 g of fruiting bodies (and beyond that, depending on the strain of mushroom)

WHAT COMES NEXT?



The Ideal Conclusion

"True freedom begins where the ego ends..."—Ilya Igin

Would you like a model for the ideal way to conclude a trip? There is one secret here!

The longer you take to reassemble the ego at the end, the better. This is precisely what increases the likelihood of a reverent "afterglow." If you reassemble too hastily at the end, you can do it jaggedly and incorrectly—where there will be no reassembly toward a better version of yourself. A near-total rollback will occur, and you can even make things worse—reinforcing negative thought patterns.

Therefore, after the psychedelic experience, it is even better to lie with your eyes closed a while longer; during the ego's reassembly, you need to illuminate what will now become a quality of your personality, while everything negative you untie and release.

Afterward, I enjoy calling and writing to friends right away. Ideally, go for a walk with someone in the evening and share what you understood and realized—what revelations came to you. Verbalizing aloud is the best way to remember what now needs to be integrated into your worldview. Neurogenesis after mushrooms remains active for a couple more days, and during that time you need to continue the mental storm and fit within that window—communicating with people, illuminating your new insights. Ideally, the other person should ask deepening questions as well as share something of their own.

Becoming a Machine

After the trip there is a window in which you can activate NZT-48 mode—become the ideal version of yourself. Get a lot of things done, have a great time at events, go on a date, attend a business meeting, complete other tasks. It doesn't matter what the tasks are; this is an all-deciding tool—one in which you can switch on your best self and observe yourself while simultaneously locking it into your memory.

Here's how it's done. Immediately upon the completion of the psychedelic experience, our brain is maximally saturated with the activation of neurogenesis—it is neuroplastic and ready to perform all manner of tasks. This is the moment to start shining: phenylpiracetam is taken as a pharmacy-grade stimulant. You can of course substitute coffee or other stimulants, but phenylpiracetam is the most harmonious option for me in this regard.

When you try it, you'll understand the power of what I'm talking about. It does, of course, induce a certain degree of hypomania, but a productive one. And now imagine the fact that after a trip we are worked through, happy, and refreshed—and how correctly we will begin to act when we give ourselves that extra boost from a nootropic stimulant. Everything will be done veery skillfully, maaximally precisely and deliberately.

On top of that, it will reinforce the correct reassembly of the ego—thanks to the power of the brain's neuroplasticity—and will create positive behavioral thought patterns. The state of productivity will be deposited into the memory networks, and this can be reproduced in ordinary sober life.

Prolonging the Afterglow

So we've tripped! Now let's reinforce the positive effects, known in psychonautic slang as the "afterglow." This is the state characterized by an elevated mood, flexible thinking, and a vigorous and clear spirit following hallucinogen use. Supplements and substances will be needed here. The essence of prolonging the positive effects lies in maintaining neurogenesis at an optimal level. By sustaining neurogenesis over a longer period, we will consolidate new, useful thought patterns, as well as continue sober inner work with the help of flexible thinking. We will also imprint in our subconscious memory what it feels like to live at full capacity. Our mind and body will come to recognize this state as their natural home—and for that, long-lasting afterglow periods are necessary. So, what to take immediately after the trip?

- **Psilocybin** grain mycelium.

How about that—it turns out the fruiting bodies can collaborate with mycelium as well. Mycelium is not psychoactive, but it wonderfully triggers a whole cascade of reactions that form new neural pathways in the brain. At the same time, you fill with a kind of serotonin-like sensation, becoming calm and joyful, with a pleasant feeling in the soul.

Only a few people currently know about taking psilocybin grain mycelium—after all, one had to figure it out and arrive at such a method on their own. Science, my friends, continues to expand and move forward among the people. There is still much left to study empirically and to discover.

Effects:

- Improved perception, especially sharpened vision. Colors become more vivid and contrasted;
- Mindfulness;
- Good, uplifting mood;
- Enhanced imagination and skills for mental planning. And everything that is characteristic of neurogenesis.

Dosage schedule:

0.75 g once a week, or 0.3-0.4 g once every three days.
Course duration: two to four weeks.

- **Cerebrolysin.**

Its effect leans more toward enriching psychic energy. It's about mood. But we also don't forget everything characteristic of neurogenesis—flexible thinking, improved ability to regulate neural behavioral chains, and so on.

Dosage schedule:

On the very first day after the psychedelic—an intramuscular injection of 5 ml of the preparation. Then the same amount in the morning. Continue every other day—5 ml in the morning and 5 ml in the evening. Course duration: two weeks; individually, the course can be extended up to a month.

- **Cortexin.**

A milder version of Cerebrolysin; the sensation is more of an energizing alertness.

Dosage schedule:

Dissolve 10 mg in saline solution and administer intramuscularly every morning. Course duration: 10-14 days.

- **Dihexa.**

A potent nootropic compound, seven times more powerful than the brain's own neurotrophic growth factor for new neurons (BDNF). I recommend reading some articles about it separately—it's a fascinating substance—but I'll get straight to the practical application.

After trips, I feel it as something acting independently—in other words, it doesn't seem to merge with the mushroom afterglow. It's as if mushroom-driven neurogenesis happens in the right hemisphere, while Dihexa-driven neurogenesis

happens in the left. Dihexa is about logic, mathematics, and the execution of forgotten and deferred plans. It doesn't process mood, behavior, or anything else of that nature—except that things that once seemed boring suddenly become interesting. On the downside, it's also erratic: it acts sharply and then abruptly stops working after three days (unlike the steady yet fierce action of psi mycelium). It is altogether a force of its own.

But! In any case, after psilocybin it can be used as a supplement that balances all aspects of brain development.

Effects:

- Millions of different thoughts—not suitable for people with ADHD;
- You recall forgotten and shelved projects; now you want to bring everything to the ideal and full realization;
- Less sleep needed, faster recovery, accelerated regeneration of damaged tissues;
- It becomes interesting to engage in all tasks, even those that previously seemed boring.

Dosage schedule:

10 mg sublingually once a week. This is the middle of the standard dosing range; you can also take 5 mg once every 3-4 days. Cycle based on your workload and whether you need to execute any specific projects.

- **Lion's mane mycelium (preferably an extract).** It doesn't act as powerfully, so I recommend taking it in higher doses—for example, 1-2 grams of mycelium per day. It works well as a complement to everything else; I often take lion's mane together with Dihexa. When Dihexa starts to lose its full potency, I boost it with lion's mane. The effect then evens out and becomes more productive. A notable benefit of lion's mane is an increased capacity for sustained focus on any given task.

- **Tropoflavin.**

Most likely not suitable for use after psilocybin. It crosses the blood-brain barrier poorly and takes a long time to unfold. After a trip, you need to launch neurogenic reactions immediately.

As a theoretical idea, I can only suggest that tropoflavin could be started even a week before the trip and then continued for another 2-3 weeks afterward. This is theoretical—working with it was unremarkable to me, and I never tried it in that context.

- **Eutropoflavin** **(4'-DMA-7,8-DHF).**

Now this is the quality form of tropoflavin. It is felt quickly and works effectively; it integrates well into the mushroom afterglow, ideally extending and enhancing it. It stimulates neurogenesis as it should.

Dosage schedule:

10 mg sublingually once every three days. Course duration: one to two weeks.

- **Polygala** **extract.**

Stimulates neurogenesis in the hippocampus, which positively and qualitatively improves mood in the long term.

Effects:

- Euphoric relaxation similar to phenibut;
- Simultaneously provides a gentle, non-intrusive stimulation;
- Stabilizes mood over the long term. From a single day's intake, residual effects can be felt through the third day—this is due to the action of neurogenesis;
- Improves sleep quality;
- Acts as an adaptogen, reducing inflammation in the body.

Dosage schedule:

To avoid tolerance, I would recommend taking 500-1000 mg once every three days. The dose can be increased up to two grams. Cycle for as long as needed.

Psychotherapy

"Harmony in life is possible only when the mind and the heart walk hand in hand, creating wholeness and meaning in every moment of existence"—Sergei Nikolaevich Ionnikov

Immersion in the psychedelic experience is not merely a journey into an altered state of consciousness—it is a powerful catalyst for the transformation of the psyche. Yet the trip itself, however deep, cannot automatically restructure inner patterns of thinking and behavior. For the insights gained during the psychedelic experience to become part of everyday life, they must be consciously consolidated through psychotherapeutic practices. In this context, cognitive behavioral therapy (CBT) and dialectical behavior therapy (DBT) become ideal instruments, harmoniously complementing work with psilocybin. These approaches allow the revelations of the trip to be systematized, transforming them into concrete steps for inner work.

Why these particular forms of therapy? Mushrooms open access to the subconscious, exposing hidden conflicts, traumas, and patterns that govern our lives. CBT and DBT, as structured and scientifically grounded methods, help make sense of this chaotic flow and integrate it into reality. CBT focuses on changing dysfunctional thoughts and behavioral habits, while DBT emphasizes acceptance, emotional regulation, and mindfulness—aspects that resonate deeply with the afterglow of the psilocybin experience. These methods are a bridge between the mystical and the rational, between the shamanic journey and everyday life, where we apply the knowledge we have gained.

Cognitive Behavioral Therapy (CBT)

CBT helps identify and change automatic negative thoughts (ANTs) that distort the perception of reality. After a psilocybin trip, the brain is in a state of heightened neuroplasticity, which makes it especially receptive to restructuring old patterns of thinking. CBT becomes an indispensable tool for consolidating new, adaptive ways of thinking and behaving.

Advanced CBT techniques

1. Cognitive restructuring

This technique is aimed at changing dysfunctional beliefs that may have surfaced during the trip. For example, you may have realized that your fear of rejection is rooted in a childhood trauma. CBT helps deconstruct this belief:

- **Step 1:** write down the automatic thought that arose (for example, "I am unworthy of love").
- **Step 2:** evaluate the evidence "for" and "against" this thought. What facts support or refute it?
- **Step 3:** formulate an alternative thought (for example, "I am worthy of love, but I can work on my confidence"). During the afterglow period, such exercises rewrite the inner narrative, consolidating new beliefs.

2. Exposure therapy

If the trip uncovered a suppressed fear or trauma, exposure therapy allows you to work through it in real life. For example, if you are afraid of conflict, begin by visualizing a conflict situation, then progress to real-life interactions in a safe environment. Psilocybin during the afterglow heightens emotional sensitivity, making exposure particularly effective—you have already lived through the emotions during the trip, and now you can use them as a starting point.

3. Cognitive journal

Recording insights after a trip is critically important. Keeping a cognitive journal helps track thoughts, emotions, and behavior in everyday life. Format:

- **Situation:** what happened?
- **Emotions:** what did I feel?
- **Thoughts:** what thoughts accompanied the emotions?

- **Reaction:** how did I act?
- **Alternative:** how could I have acted differently? This method connects the revelations of the trip to real-life situations, helping to integrate the experience.

4. **Socratic dialogue**

Ask yourself deep questions to get to the root of your beliefs: "Why do I believe I must be perfect?" or "What will happen if I make a mistake?" Psilocybin often surfaces such questions, but without a structured approach they remain unprocessed. Socratic dialogue deepens insights, channeling them in a constructive direction.

Why is CBT suitable for work following the psychedelic experience?

CBT fits perfectly into the context of the psilocybin experience because it works with concrete changes in thinking and behavior. Psilocybin opens subconscious conflicts, but without systematic work these revelations can fade. CBT provides structure, transforming mystical experiences into practical steps. For example, if during a trip you recognized a pattern of avoiding close relationships out of fear of betrayal, CBT will help you build new behavioral models—such as gradually opening up to people.

CBT is effective for depression, anxiety disorders, and PTSD—conditions that are often the targets of psilocybin therapy. It consolidates the afterglow effect by using the window of neuroplasticity for lasting change.

Dialectical Behavior Therapy

DBT was originally developed for borderline personality disorder, but its principles are universal and are ideally suited for integrating the psilocybin experience after a trip. DBT combines elements of CBT with practices of mindfulness, acceptance, and emotional regulation, making it valuable for those who seek deep psychological and spiritual work during the afterglow period.

Advanced DBT techniques

After the psilocybin experience, the brain remains neuroplastic and emotions and insights remain intense. DBT helps integrate these experiences into everyday life, consolidating them through mindfulness and emotional work. Here are the key techniques that can be applied in the first days and weeks after the trip:

1. Mindfulness

At any time, in any situation, you may experience heightened sensitivity to emotions and thoughts. Mindfulness helps you stay in the moment without getting "stuck" on negative experiences. Practices:

- **Exercise "Breath observation":** sit in silence, focus on your breathing, noticing each inhale and exhale. If thoughts carry you away, gently bring your attention back. Practice for 5–10 minutes in the morning or evening during the week after the trip to ground yourself and process insights.
- **Exercise "Body scan":** direct attention to sensations in the body, from the crown of the head to the tips of the toes. This helps integrate physical sensations that may be connected to emotions that surfaced from mental processes. Perform during the 2–3 days after the trip for grounding. Mindfulness enhances the capacity for self-observation, allowing you to process the current flow of life with clarity.

2. Emotional regulation

This technique teaches you to regulate the surges of emotional waves—from euphoria to melancholy. DBT allows you to manage them by accepting them as part of the experience. Technique:

- **Emotion identification:** name the emotion that arose after the trip (for example, "I feel guilt about the past").

- **Trigger analysis:** what triggered this emotion? (For example, a childhood memory)
- **Choosing an action:** decide how to cope—through breathing, conversation, or creative expression. Practice this technique during the 1–2 weeks after the trip, especially if suppressed emotions such as anger or shame have surfaced. This helps integrate them without destructive consequences.

3. **Distress tolerance**

Distress tolerance refers to a person's ability to move through internal discomfort, whether physical or psychological. DBT offers techniques to endure it and shift it to a more comfortable plane:

- **TIPP (Temperature, Intense exercise, Paced breathing, Paired muscle relaxation):**
 - **Temperature:** splash cold water on your face to calm the nervous system.
 - **Intense exercise:** do 10 squats or go for a run to discharge tension.
 - **Paced breathing:** breathe slowly, counting to 4 on the inhale and the exhale.
 - **Muscle relaxation:** tense and release muscle groups one at a time. Apply TIPP in moments when you feel dysphoria, tension, and unstable negative heaviness. This helps manage emotional surges.

4. **Interpersonal effectiveness skills**

Psilocybin often amplifies empathy and the desire to connect with others, which is especially noticeable during the afterglow. DBT will help you build healthy relationships:

- **DEAR MAN:**
 - **Describe:** describe the situation objectively.
 - **Express:** express your feelings and needs.

- **Assert:** clearly state what you want.
- **Reinforce:** back up your request with a positive incentive (for example, "This will bring us closer").
- **Mindful:** stay mindful, not getting distracted by emotions.
- **Appear confident:** speak confidently, even if you feel nervous.
- **Negotiate:** be open to compromise. Practice DEAR MAN during the 1–2 weeks after the trip, especially if the experience revealed issues with communication or trust. This is ideal for social integration work.

Why is DBT suitable for work following the psychedelic experience?

DBT is unique in its balance between acceptance and change, which is especially important during the afterglow period. Psilocybin uncovers the shadow aspects of the personality—fears, shame, conflicts—and DBT helps you accept them without judgment, then transform them through mindfulness and emotional regulation. For example, if the trip brought up feelings of guilt, DBT allows you to accept that feeling and then channel it constructively, preventing it from destroying you.

DBT's focus on mindfulness resonates with the state that psilocybin amplifies during the afterglow—absolute presence in the "here and now". This makes DBT an ideal tool for integrating spiritual and psychological insights. The method is especially effective for those struggling with emotional instability or difficulties in relationships—areas that psilocybin often illuminates.

Integrating CBT and DBT with the psilocybin experience

To make the most of the psilocybin potential, combine CBT and DBT within a single process:

- **Immediately after the trip:** Use mindfulness techniques from DBT (for example, "Body Scan" or "Breath Observation") to ground yourself and accept your emotions;
- **Within 1–2 days:** Keep a cognitive journal (CBT), recording insights and connecting them to everyday situations. This will reveal automatic thoughts for restructuring;
- **During the following week:** Apply emotion regulation and DEAR MAN from DBT to work through the social or emotional triggers that surfaced during the trip;
- **In the long term:** Use exposure therapy (CBT) to work with deep fears or traumas, while continuing to develop mindfulness through DBT observation practices.

The Cognitive-Emotional Lock

This technique is something I developed myself as a tool that can be applied both during the trip itself and in ordinary life under certain circumstances. Of course, in one form or another, this technique is likely present in CBT and DBT, or in other forms of psychotherapy. People also use it unconsciously to varying degrees. I will teach you how to do it consciously, with my own approach.

Do you know how the brain forms behavioral and perceptual patterns? Exclusively and always through a powerful emotion—and that emotion, in turn, carries a specific belief structure within it: a cognition.

Psychological traumas, for example, are formed in the presence of strong negative emotions combined with an acquired distorted belief (for example—"all girls/guys are scoundrels"). Everyone has traumas, no matter how protected a person may seem from them. They simply differ by level and by their ultimate impact on the personality—from deep, foundational childhood trauma all the way to minor stress that can accumulate over time. As living souls, we also have a tendency to store certain failures within ourselves and to fixate on them—and this too can, little by little, wound our emotional well-being. In this case, by understanding such moments, one can consciously cultivate positivity within oneself, accumulating luck and positive stimuli. This transcends psychology and moves into the realm of attracting luck and positivity. Let us work on that.

The Approach

The essence of forming a cognitive-emotional lock lies in creating a stable figure of patterns. This form will be activated and illuminate each time you engage it.

From my own experience, I can say that through this approach I managed to arrive at the highest degree of gratitude toward my own destiny. Every morning I wake up with a sense of reverence for my life. I am simply genuinely glad to wake up and begin going about my affairs. I learned to forgive negative experiences in my interactions with

people; my gratitude here consists in accepting that experience as something that teaches and tempers me. Nature has become a parent to me—one who always listens and helps me rest. And the luck in my life has been growing proportionally in accordance with my responsiveness to positivity. This manifests in the arrival of financial offers, wonderful new acquaintances, gifts, and more.

The first place where a cognitive-emotional lock is formed is within the psychedelic experience. A deep emotional experience brings a certain revelation to the surface of consciousness, and that revelation becomes a personal conviction. Accordingly, the task is to link the emotion and the cognition—to make them a unified block. Because a thought does not always come with an emotion, and an emotion does not always come with a thought. Therefore, during the processing work, a thought is sought within the emotion, and an emotion is sought within the thought. This must be done at a deep level, through the intention to anchor a particular block within one's methodological framework.

Often, a thought and an emotion pair up on their own, so you need not overthink the task of tracing the connections between them. Further actions should be directed toward deeply experiencing the emotion—that is, deepening it. You must experience what you are feeling to the fullest extent possible. Say, hypothetically, during a trip you see unresolved issues with your parents, realize their significance in your life, and begin to cry from gratitude. It would be counterproductive to suppress the tears and move on to the next step of the processing ladder—you would be skipping the stage of forming new, qualitatively valuable patterns. If tears come from such realizations, you need to deepen the thoughts connected to them, and thereby deepen the emotions as well. And then simply accelerate that state to such a degree that you end up crawling across the floor and sobbing with joy over what you have lived through and come to understand. This is precisely how a cognitive-emotional lock of well-being is formed—rather than a traumatic one that drains our vital energy.

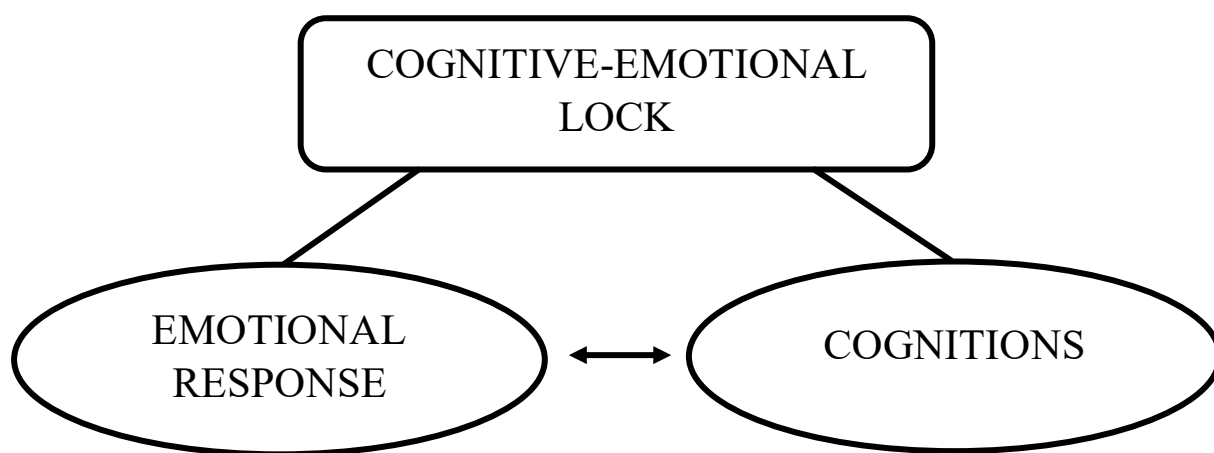
In everyday life it is also possible to form such locks, but only under certain conditions of engagement. Meditation, dance, running, listening to music, sports, and similar activities—anything that triggers

an expressive surge of emotion can be used in psychoanalytic work and in anchoring cognitive attitudes.

Afterward, you will notice the presence of a correctly executed technique in action—how it illuminates your experience after you have formed the block we are discussing. You live your ordinary life, yet when something happens, the newly formed response factor makes your perception positive. This is the most stable thing we can do.

And each time the new patterns shine through, we can psychologically amplify that illumination through resonance. For this is the most harmonious truth within us.

I recommend using this technique to cultivate within yourself a cult of the good day. Whatever happens, by the end of the day there should be a sense that the day was magnificent and wonderful—bestowing valuable experience and good fortune for the future.



Jungian Psychology

*"Until you make the unconscious conscious, it will direct your life and you will call it fate"—
Carl Gustav Jung*

In the moment of entering and deepening into an altered state of consciousness, an encounter with the deeper layers of the psyche takes place—a space where symbols, images, and inner conflicts come alive. These experiences often resemble mythological narratives or dreams filled with archetypal power. The psychology of Carl Gustav Jung, with its emphasis on the collective unconscious, archetypes, and the process of individuation, becomes a powerful tool for making sense of and integrating such experiences. In this chapter I will describe how the Jungian approach helps direct post-trip psychotherapy into a constructive course. Working with archetypes sets a vector of processing that leads toward wholeness and inner harmony.

Jungian Psychology and the Psychedelic Experience

Jung believed that the human psyche consists not only of personal experience, but also of the collective unconscious—a universal repository of symbols, myths, and archetypes shared by all of humanity. A psilocybin trip often brings these deep strata to the surface, manifesting in the form of vivid images: the wise old man, the mother goddess, the Shadow, or the heroic journey. These visions are not mere hallucinations—they are the language of the psyche, which Jung called symbolic. Through a Jungian lens, such experiences become a map for exploring the inner world, and post-trip psychotherapy becomes a process of conscious dialogue with these symbols.

The Jungian approach ideally complements the psilocybin experience because:

- It works with the symbols and images that naturally arise during the trip;
- It focuses on individuation—the path toward wholeness—which resonates with the transformation that many people seek after psychedelics;

- It helps integrate the shadow aspects of the personality that psilocybin often brings to the surface;
- It provides a framework for making sense of mystical or spiritual experiences, which can be chaotic without interpretation.

After a trip, when the brain's neuroplasticity is heightened, Jungian psychotherapy allows for anchoring insights and transforming them into lasting change. This is especially important for those seeking not only psychological, but also spiritual processing—striving toward meaning and unity with oneself.

Archetypes as a vector of processing

Archetypes, according to Jung, are universal models of behavior, thought, and feeling that reside in the collective unconscious. They manifest in images such as the Shadow (suppressed aspects of the personality), the Anima/Animus (the inner feminine or masculine dimension), the Self (the symbol of wholeness), or the Hero (who strives to overcome). In a psilocybin trip, archetypes often come to life: you may encounter a frightening shadow in the form of a monster, a wise guide in the image of an elder, or an inner goddess leading you toward healing. Working with these images after the trip helps direct the processing in the right direction, setting a vector for psychotherapy.

How do archetypes help in psychotherapy?

1. Making sense of the experience

A psilocybin trip can be overwhelming due to the flood of symbols and emotions. The Jungian approach teaches one to interpret these images as archetypal, connecting them with universal human themes. For example, if during a trip you encountered a frightening figure, it may be the Shadow, pointing to suppressed fears or shame. Recognizing this provides a starting point for the work, helping you not to fear the image but to enter into dialogue with it.

2. Direction of processing

Archetypes set a clear vector for psychotherapy. For example:

- **The Shadow:** if the trip uncovered guilt or aggression, working with the Shadow helps accept these aspects and integrate them into the personality. This reduces inner conflict and destructive behavior;
- **Anima/Animus:** if you experienced an encounter with a feminine or masculine image, this may indicate an imbalance in the emotional or rational sphere. Working through the Anima/Animus helps develop empathy or decisiveness;
- **The Self:** visions of light, mandalas, or a feeling of unity with the world often reflect the archetype of the Self. Working with this image directs one toward individuation—toward the search for wholeness and meaning. These vectors make psychotherapy purposeful, transforming chaotic insights into a conscious path.

3. Integration through symbols

Jung emphasized that the psyche speaks the language of symbols, and archetypes are its key words. After a trip, working with archetypes through active imagination, drawing, or dream analysis helps anchor insights. For example, if during a trip you saw a snake (the archetype of transformation), drawing that image or entering into dialogue with it in imagination deepens your understanding of the changes you are striving toward.

Techniques of Jungian Psychotherapy After a Trip

1. Active imagination

This technique allows you to enter into dialogue with the archetypes that arose during the trip.

- **Step 1:** find a quiet place, close your eyes, and call up an image from the trip (for example, a wise old man or a dark figure).
- **Step 2:** ask the image a question: "What do you want to teach me?" or "What do you represent?" Allow the image to speak or act within your imagination.

- **Step 3:** write down the dialogue or draw the image in order to reflect on its meaning. Practice this 1–2 times per week for 2–4 weeks after the trip to deepen your insights. This is especially effective for working with the Shadow or the Self.

2. Dream analysis

After a trip, dreams often become more vivid and filled with archetypal images. Keep a dream journal, recording narratives and symbols. For example, if you dream of a labyrinth, this may be an archetype of the path toward the Self. Discuss your dreams with friends or analyze them independently, connecting them to the trip. This helps integrate spiritual and psychological revelations.

3. Symbolic work through art

Drawing, sculpting, or creating mandalas is a powerful way to express archetypes. After a trip, draw a key image (for example, a goddess or a monster) and describe the emotions it evokes. This helps translate the unconscious into the conscious, especially for the archetypes of the Anima/Animus or the Hero.

4. Amplification

Jung proposed "amplifying" images by connecting them to myths, religion, or culture. For example, if you saw an eagle during a trip, explore its meaning in mythology (symbol of freedom or spirit). This deepens understanding of the archetype and directs the processing work. Practice amplification for 1–2 weeks after the trip, using books on mythology or Jungian texts.

An example of processing through archetypes

Suppose that during a trip you encountered a dark figure that evoked fear, but then transformed into a luminous image. This may be the Shadow transitioning toward the Self. The vector of processing:

- **Step 1:** through active imagination, enter into dialogue with the dark figure to find out what it is concealing (for example, a fear of failure).
- **Step 2:** accept this aspect through a mindfulness practice (DBT) or by drawing the image.
- **Step 3:** work with the luminous image as the Self, asking questions about your purpose. Use amplification to explore symbols of light in myths.
- **Step 4:** in CBT, restructure the beliefs connected to the Shadow (for example, "I am unworthy of success" → "I can learn from my mistakes").

This approach transforms a frightening experience into a path toward wholeness, setting a clear direction.

My Experience

In my own trips I have had to encounter many things from the archetypal world. When I was ill, the trip was always an inner struggle in which I literally battled a demon. Victory signified a speedier recovery.

When life lacked gentleness, rest, and love, the image of a maiden (the Anima) would come to me in my inner world and heal me. At times I would see a maternal image holding and cradling an infant in its arms—and that infant was me. Such a vision indicated to me the need for rest, deep relaxation, and integration with the feminine Yin energy.

I also witnessed battles between archetypal figures—where warriors bearing swords drove away a slippery, corrosive form of demonic filth. That period of my life was filled with inner struggle, a transition toward a warrior-like mode of functioning.

And my very first trips were altogether terrifying—except for the very first immersion into the mushroom world. There I saw blood and glass on the floor, and this was associated with my deepest woundedness.

This is how the subconscious can offer us symbolic clues and keys.

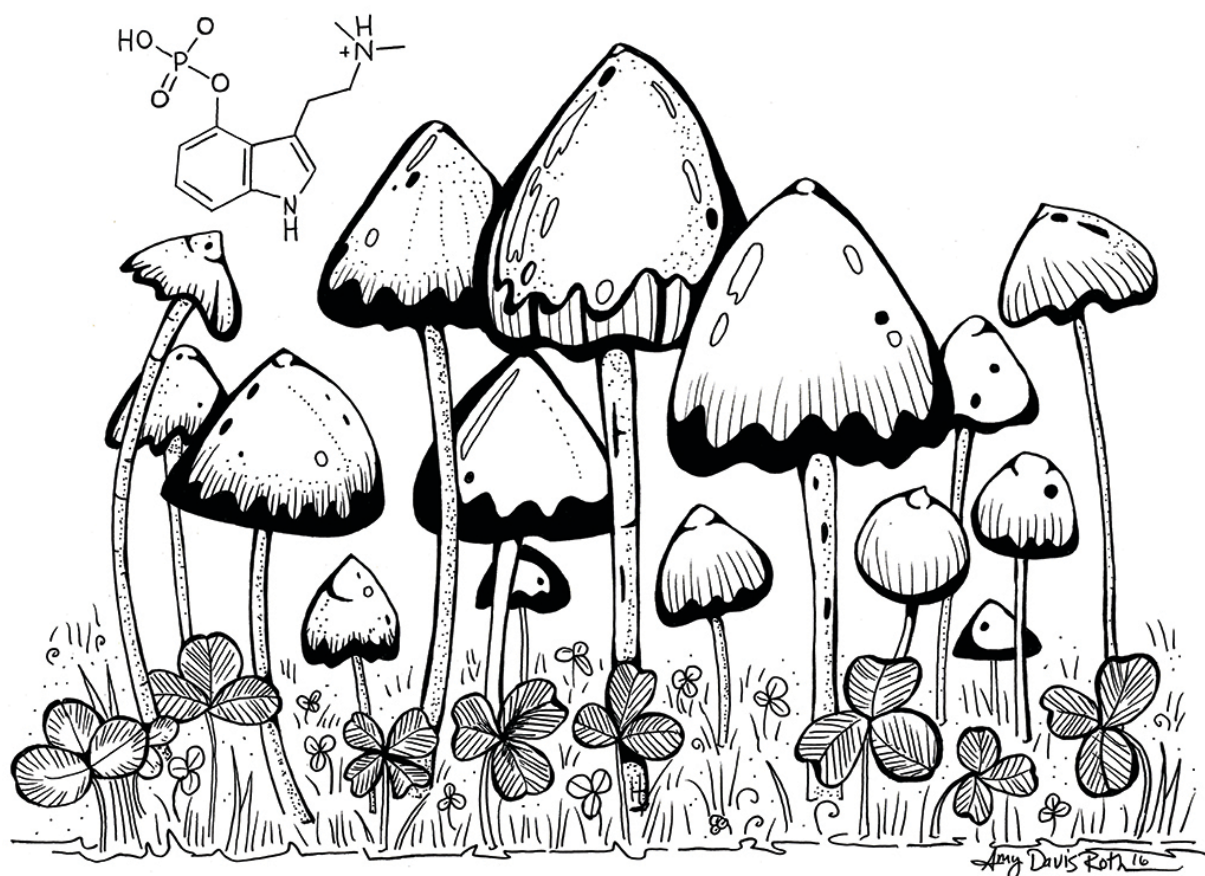
Conclusion

Jungian psychology is a compass for navigating the turbulent waters of the psychedelic experience. It transforms the chaotic images and emotions of a trip into a meaningful path toward individuation, where each archetype becomes a guide. Working with the Shadow, the Anima/Animus, or the Self sets a vector of processing, directing psychotherapy toward wholeness and harmony.

Through active imagination, dream analysis, and symbolic work, the Jungian approach helps not only to integrate insights but also to build a new version of oneself—conscious, whole, and connected to the deepest truths. As in a shamanic journey, the key here is the courage to encounter the unconscious and the respect for its wisdom.



FOR COMPLEX PROBLEMS



Let us look more deeply at the topic of therapy, where medications and supplements are introduced for different purposes. For people with deep-rooted problems, the psychedelic experience may only produce a remission of certain symptoms—and those symptoms will return later. Everything can certainly be addressed through additional psychotherapy, yet that may not be sufficient. During the afterglow, it is necessary to create fertile ground for deeply anchoring behavioral patterns and to change the texture of one's experience in the sober state.

The new state will be consolidated through additional substances, and it will ultimately smooth out all the sharp edges. Use the information in this chapter only if you genuinely need it.

Filling with a resourceful driving force

The psilocybin experience, as I have emphasized repeatedly, opens a unique window of neuroplasticity in which one can restructure internal patterns of thinking, work through traumas, and anchor new ways of engaging with the world. However, for some people—especially those struggling with treatment-resistant depression, borderline personality disorder, or deep emotional blocks—a single psychedelic experience combined with follow-up psychotherapy may not be enough. In such cases, monoamine oxidase inhibitors (MAOIs) can serve as a powerful supplement that enhances and prolongs the effects of the afterglow, but their use requires extreme caution and a conscious approach. This is not a universal solution—it is a tool for those who genuinely need additional support due to severe psychological conditions. For everyone else, I propose gentler and safer alternatives: natural plant extracts with MAOI-like action.

MAOIs as an amplifier of post-trip psychotherapy

MAOIs are a class of antidepressants that prevent the breakdown of neurotransmitters such as serotonin, dopamine, and norepinephrine, thereby raising their levels in the brain. After a psilocybin trip, when the brain is already saturated with serotonergic activity, MAOIs can prolong this state, amplifying neurogenesis and emotional openness. This is especially useful for those who, during the afterglow, experience mood instability or quickly revert to depressive patterns. MAOIs help sustain the "window of opportunity," allowing for deeper work on insights within the framework of cognitive-behavioral therapy (CBT) or dialectical behavior therapy (DBT).

Who is this suitable for?

MAOIs are not for everyone. They should be considered only in cases of:

- Treatment-resistant depression that does not respond to standard antidepressants;
- Borderline personality disorder, where emotional instability interferes with the integration of experience;

- Deep psychological traumas requiring enhanced neurotransmission for processing.

Before using MAOIs, consultation with a specialist is required, as they carry serious contraindications and demand strict dietary compliance (elimination of tyramine-containing foods such as cheese, wine, and smoked meats). Improper use can lead to serotonin syndrome or a hypertensive crisis.

Examples of MAOIs and their use

1. Phenelzine

One of the most effective irreversible MAOIs. After a trip, phenelzine prolongs the afterglow, amplifying positivity and emotional openness. This aids social processing (for example, when using the DEAR MAN technique from DBT) and analytical work (through cognitive restructuring in CBT).

Dosing regimen: 15-40 mg per day, starting with the minimum dose, beginning the day after the trip.

Course duration: 2-4 weeks.

Effects: mood improvement, pronounced anxiolytic effect, increased empathy, deeper integration of emotional insights.

2. Bifemelan a less aggressive MAOI that also improves cholinergic transmission, adding mental clarity. After a trip, bifemelan enhances serotonergic well-being, helping to dissolve negative internal states.

Dosing regimen: 150 mg per day, starting the day after the trip.

Course duration: 1-3 weeks.

Effects: heightened color perception, cognitive clarity, sustained afterglow, a sense of well-being.

3. Tranylcypromine

A potent irreversible MAOI with a pronounced stimulating effect reminiscent of stimulants. After a trip, tranylcypromine sustains high dopamine levels, making it effective for those experiencing

apathy or motivational deficit. It helps actively integrate insights through CBT, particularly when working with a cognitive journal or exposure therapy.

Dosing regimen: 10–30 mg per day, starting 4-5 days after the trip.

Course duration: 1-2 weeks.

Effects: increased energy, improved motivation, enhanced neurotransmission, mood stability.

Precautions: high risk of side effects including insomnia and hypertension. Requires strict dietary adherence. Causes a withdrawal syndrome upon discontinuation.

4. Selegiline

A reversible MAOI that selectively inhibits MAO-B (acting on dopamine), making it safer than irreversible MAOIs. Selegiline raises dopamine levels, which is beneficial for motivation and analytical processing after a trip. Its mild action is suited for those who want minimal risks but need the support of light stimulation.

Dosing regimen: 5-10 mg per day, starting the day after the trip.

Course duration: 2-4 weeks.

Effects: mild stimulation, improved concentration, support of dopaminergic activity, assistance with integration.

Precautions: at high doses it loses selectivity and requires dietary restrictions, as with other MAOIs.

Risks and precautions

MAOIs are serious substances requiring strict monitoring. They are incompatible with a number of other substances (for example, SSRIs, stimulants) and can cause side effects such as dizziness, insomnia, or hypotension. Their use is justified only for those whose condition demands radical intervention. If you are uncertain whether MAOIs are necessary, it is better to turn to the natural alternatives I will describe below.

Natural MAOI-like Plant Extracts

For those who want to enhance psychotherapy after a trip without the risks associated with pharmaceutical MAOIs, there are plant extracts with mild MAOI-like effects. These substances are safer, more accessible, and fit harmoniously into a shamanic approach to working with mushrooms. They support neurogenesis, improve mood, and help integrate insights without overburdening the body.

Recommended Plant Extracts

1. Passionflower extract (*Passiflora incarnata*)

Passionflower contains beta-carbolines with a mild MAOI effect. It calms the nervous system, improves sleep, and supports emotional stability after a trip.

Dosing schedule: 500-1000 mg of extract (or tea made from 2-3 g of dried herb) in the evening, starting 1 day after the trip.

Course: 2-4 weeks.

Effects: relaxation, reduced anxiety, mild mood improvement, support for integration through calm. **Precautions:** safe, but may cause drowsiness at high doses.

2. Rhodiola rosea extract

Rhodiola has adaptogenic properties and a mild MAOI effect, raising dopamine and serotonin levels. It helps combat fatigue and supports motivation for psychotherapy.

Dosing schedule: 200-400 mg of extract in the morning, starting the day after the trip.

Course: 2-4 weeks.

Effects: increased energy, improved concentration, emotional resilience, support for neurogenesis.

Precautions: may cause overstimulation at high doses.

3. **St. John's Wort extract (*Hypericum perforatum*)**

St. John's Wort is a well-known herbal antidepressant with a mild MAOI effect. It stabilizes mood and helps integrate emotional insights.

Dosing schedule: 300-1000 mg of extract (standardized for hypericin) 1-2 times per day, starting the day after the trip.

Course: 2-4 weeks.

Effects: mood improvement, reduced anxiety, confidence, increased energy, adaptogenic properties.

Precautions: do not combine with SSRIs or other antidepressants, avoid bright sunlight (photosensitivity possible), may cause headaches.

How to use natural extracts in psychotherapy?

Herbal MAOI-like substances are best combined with CBT and DBT during the afterglow period:

- **With CBT:** use rhodiola and St. John's Wort extracts to improve concentration and motivation when keeping a cognitive journal or doing cognitive restructuring.
- **With DBT:** passionflower and St. John's Wort are ideal for mindfulness and emotional regulation practices, helping maintain calm and accept emotions.
- **Practical example:** after a trip, start taking passionflower extract in the evening to improve sleep and mindfulness, and rhodiola in the morning for energy. Simultaneously, keep a cognitive journal (CBT) and practice DEAR MAN (DBT) for social processing.

Psychotherapy for people with OCD and persistent impulsivity following a psychedelic experience

The psychedelic experience can be a powerful tool for working through psychological and spiritual aspects, including obsessive-compulsive disorder (OCD) and impulsive behavior. However, for some people suffering from OCD or high impulsivity, even an intensive, deeply processing trip does not lead to a lasting reduction of these symptoms. This is linked to hyperactivity of the brain's glutamate system, which plays a key role in the formation of obsessive thoughts and impulsive reactions. In such cases, additional psychotherapy supported by targeted supplements and medications can help balance neurochemistry and consolidate the therapeutic effect of psilocybin. In this chapter, I will explain how to work on reducing glutamate system activity and which agents help manage impulsivity, especially when it persists after trips.

Why is the glutamate system important in OCD and impulsivity?

Glutamate is the main excitatory neurotransmitter in the brain, responsible for signal transmission between neurons. In OCD, hyperactivity of the glutamate system—particularly within the cortico-striato-thalamo-cortical circuit—amplifies obsessive thoughts and compulsive behavior. Impulsivity, in turn, is often associated with an imbalance between the glutamate and GABAergic systems, where excessive glutamate activation drives the brain into a state of overexcitation, provoking impulsive actions. Psilocybin can temporarily alleviate these symptoms by enhancing neuroplasticity and helping to reframe behavioral patterns, but in some individuals glutamate hyperactivity returns, requiring additional work.

During the afterglow period, when the brain remains neuroplastic, supplements and medications that reduce glutamate system activity can be used to enhance the effect of psychotherapy (CBT and DBT) and

achieve lasting changes. This is especially important for those who notice that impulsivity does not decrease after trips.

Supplements and medications for reducing glutamate system activity

N-acetylcysteine (NAC)

NAC is an amino acid supplement that regulates glutamate levels in the brain by controlling its release and reducing hyperactivity. It also raises glutathione levels—a powerful antioxidant that protects neurons from inflammatory processes, which often accompany OCD. After a psychedelic trip, NAC helps stabilize neurochemistry, reducing obsessive thoughts and impulsive urges, making it ideal for integrating insights through CBT and DBT.

Dosing schedule:

- 1200-2400 mg per day, divided into 2-3 doses (e.g., 600-1200 mg morning and evening);
- Begin the day after the trip so as not to blunt the afterglow. Course: 4-8 weeks.

Effects:

- Reduced intensity of obsessive thoughts;
- Decreased impulsivity through balancing glutamate activity;
- Improved emotional stability, which supports mindfulness practices (DBT);
- Support for neuroprotection, especially after intense trips.

Precautions:

- Mild side effects are possible (nausea, stomach discomfort).

Memantine

Memantine is a drug used to treat Alzheimer's disease that has shown efficacy in OCD due to its NMDA receptor antagonism, which reduces glutamate hyperactivity. After a trip, memantine can help people with persistent impulsivity or obsessive thoughts, especially when these

interfere with experience integration. It also supports neuroplasticity, enhancing the effect of psychotherapy.

Dosing schedule:

- 5-10 mg per day, starting at 5 mg and gradually increasing the dose under medical supervision;
- Begin the day after the trip or every other day. Course: 3-6 weeks.

Effects:

- Reduction of obsessive thoughts and compulsions;
- Decreased impulsivity by calming the glutamate system;
- Support for cognitive clarity, useful for cognitive restructuring (CBT).

Precautions:

- Side effects are possible (dizziness, fatigue);
- Do not combine with other NMDA antagonists;
- Excessive reduction of glutamate will slow down thought processing. The so-called brain fog will set in.

Other medications and supplements for reducing impulsivity

In addition to NAC and memantine, there are other agents that help balance impulsivity, especially when it persists after a psilocybin experience. These supplements and medications work through different mechanisms, including enhancing the GABAergic system, stabilizing dopamine, or reducing inflammatory processes in the brain.

1. Magnesium (in the form of L-threonate, glycinate, or bisglycinate)

Magnesium reduces glutamate activity by modulating NMDA receptors and enhances the GABAergic system, promoting relaxation and reducing impulsivity. L-threonate is particularly

effective, as it crosses the blood-brain barrier.

Dosing schedule: 200–400 mg in the evening, starting 1-2 days after the trip.

Course: 4-6 weeks.

Effects: calming, reduced anxiety, improved sleep, decreased impulsive reactions.

Precautions: Avoid high doses if you have kidney problems.

2. L-theanine

An amino acid found in green tea that raises GABA levels and reduces glutamate-driven excitation. L-theanine helps maintain calm and focus, which is beneficial for mindfulness practices (DBT) and cognitive journaling (CBT).

Dosing schedule: 100-200 mg 1-2 times per day, starting 2 days after the trip. Course 2-4 weeks.

Effects: Mild calming, reduced impulsivity, improved concentration.

Precautions: Safe, but may cause drowsiness at high doses.

3. Ashwagandha extract

An adaptogen that lowers cortisol levels and inflammatory markers, which can amplify impulsivity. Ashwagandha also modulates GABA receptors, helping to calm the nervous system.

Dosing schedule: 300-600 mg of extract (standardized for withanolides) in the evening, starting the day after the trip. Course 4-6 weeks.

Effects: Stress reduction, improved emotional regulation, decreased impulsivity, raises testosterone.

Precautions: may enhance the sedative effect when combined with other calming agents; with prolonged use can cause anhedonia—an excessive absence of emotions.

Weakening negative patterns and eliminating addictions

A psilocybin journey opens the depths of the subconscious before us, offering a chance to reframe and transform entrenched behavioral patterns, including those that fuel addictions. However, for some people whose addictions or destructive thought patterns are deeply rooted, a single trip and subsequent psychotherapy may not be enough to achieve lasting change. In such cases, targeting the kappa-opioid receptors (KOR) with the experimental drug norbinaltorphimine (nor-BNI) becomes a powerful tool for consolidating the effects of psilocybin and supporting work with cognitive behavioral therapy (CBT) and dialectical behavior therapy (DBT). This chapter is dedicated to how KOR blockade can help break the chains of addiction and restructure negative patterns.

The role of kappa-opioid receptors in addictions and negative patterns

Kappa-opioid receptors (KOR), located in the brain and central nervous system, play a key role in regulating stress, mood, and motivation, and are agonized by the stress peptide dynorphin. Their activation, triggered by dysphoric states or chronic stress, amplifies negative emotional experiences such as anxiety, guilt, or hopelessness, which often underlie addictions. For example, excessive KOR activation can fuel cravings for substances or behavioral addictions (gambling, overeating), as the brain seeks ways to temporarily suppress dysphoria. Psilocybin can temporarily alleviate these states by enhancing serotonin activity and helping to reframe patterns, but in some individuals KOR-mediated dysphoria returns, requiring additional intervention.

KOR blockade, on the contrary, reduces dysphoric states, improves mood, and weakens the craving for addictive behavior. This makes the afterglow period following a psilocybin trip an ideal time to use drugs such as nor-BNI to consolidate insights and enhance psychotherapeutic work. It is important to emphasize that this approach is experimental and is suitable only for those who are struggling with

serious addictions or persistent negative patterns that do not respond to standard methods. Negative patterns can manifest in different ways: as unwarranted dysphoria, aversion, or an unwillingness to engage in certain activities or situations.

The drug nor-BNI

Norbinaltorphimine (nor-BNI) is a selective kappa-opioid receptor antagonist that blocks their activity for an extended period (up to several weeks after a single dose). After a psilocybin trip, when the brain is in a state of heightened neuroplasticity, nor-BNI can help sever the link between stress, dysphoria, and addictive behavior, creating conditions for deep psychotherapeutic work. This drug is particularly useful for people with addictions (e.g., to alcohol, stimulants, or behavioral addictions), as well as for those whose negative patterns—such as self-criticism or procrastination—are fueled by KOR-mediated dysphoria.

Dosing schedule:

- Dosage and route of administration are determined individually, since nor-BNI is an experimental drug and is not approved for widespread use. A single application of approximately +- 750 mcg is typically used, with a frequency of once every one to two weeks;
- The effect lasts 1-2 weeks, providing a window for intensive psychotherapy.

Effects:

- Reduction of dysphoria and stress-induced craving for substances or behaviors;
- Improved mood and motivation, supporting CBT and DBT practices;
- Weakening of negative patterns such as self-criticism, by reducing KOR-mediated stress;
- KOR blockade indirectly raises dopamine in the prefrontal cortex, increasing motivation;

- Increased confidence, since high KOR activity generates many inhibiting second-guessing thoughts;
- Reduction of compulsions and impulsive behavior.

Precautions:

- Nor-BNI is an experimental drug available only in research settings. Its use requires strict medical supervision;
- Side effects are likely, including temporary exacerbation of anxiety and changes in heart rhythm, which can even manifest as chest pain;
- Sufficient research on its effects on human health is lacking. All data on this drug are derived from preclinical animal studies;
- Do not combine with KOR agonists (e.g., salvinorin A) or other opioid drugs.

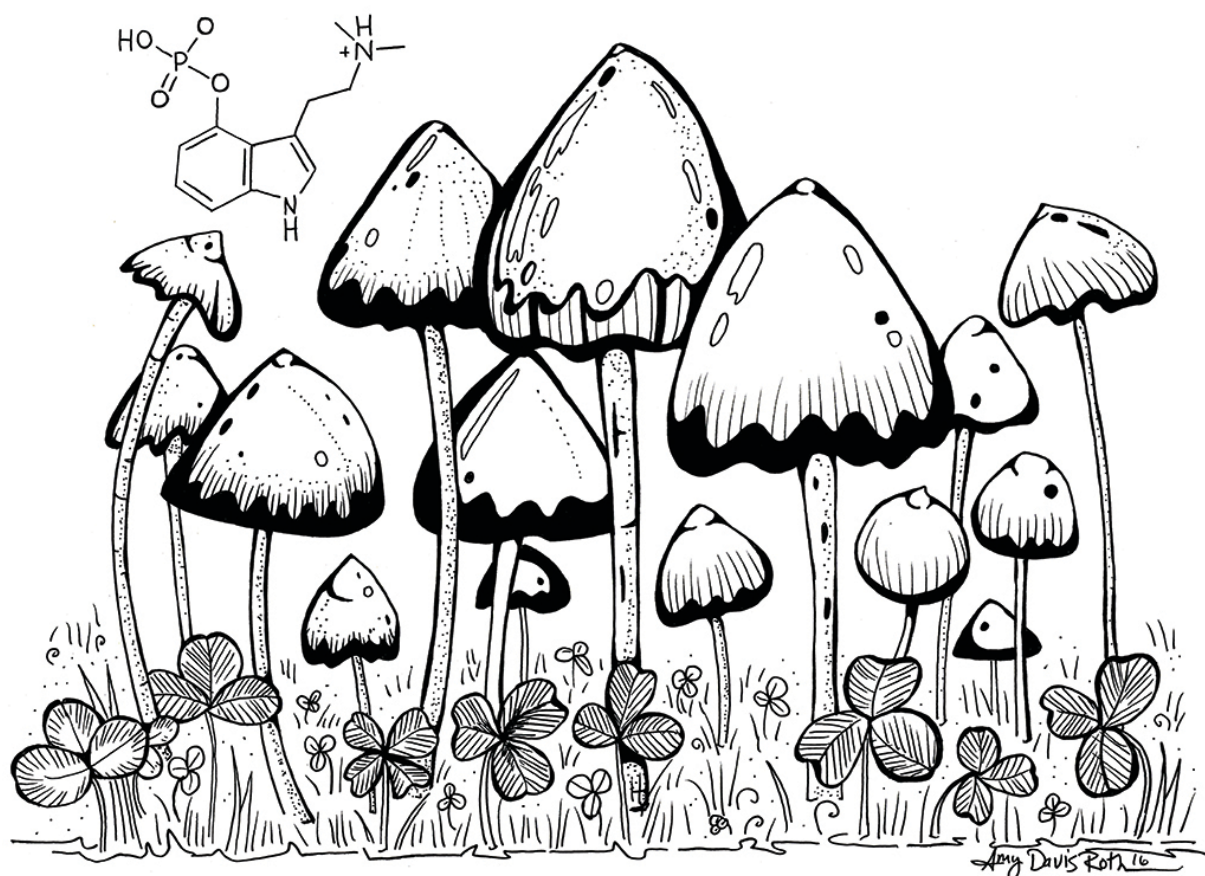
Integration with psychotherapy

KOR blockade with nor-BNI is most effective when combined with CBT and DBT during the afterglow period, when the brain is receptive to change. Here is how it works:

- **With CBT:** Nor-BNI reduces dysphoria, making cognitive restructuring and work with automatic negative thoughts (ANTs) easier. For example, if an addiction is fueled by the belief "I am nothing without this substance," reducing KOR-mediated stress makes it easier to replace that belief with an adaptive one ("I can find meaning in other aspects of life"). Keeping a cognitive journal becomes more productive, as the patient is less distracted by dysphoric states.
- **With DBT:** mindfulness and emotional regulation practices (e.g., TIPP or DEAR MAN) become more effective, since nor-BNI reduces the emotional instability associated with KOR. This helps patients accept their feelings without the immediate urge to suppress them through addictive behavior.
- **Practical example:** after a trip, begin psychotherapy with a focus on CBT (journaling to identify addiction triggers) and DBT (mindfulness for managing cravings). After 5-7 days, use nor-BNI to enhance the effect. Over 2-4 weeks, practice exposure therapy (CBT) to work with triggers and interpersonal effectiveness skills

(DBT) to rebuild social connections. Monitor your health status on nor-BNI simultaneously.

ADDITIONAL PRACTICES



In this section I will also describe how psilocybin can be used externally as a superstructural tool that will amplify those parts of our consciousness and mood that we direct toward a specific goal.

Prosocial therapy—a replacement for MDMA

As is well known, MDMA and ecstasy in themselves are neurotoxic substances—burning out serotonin receptors. However, one cannot do without a breakthrough experience in the social sphere if deep in the subconscious there are certain hidden fears or psychological traumas from lived experience. I had to think concretely about this, since I myself harbored a sense of disappointment in people—or rather, in the opposite sex. And somehow I wanted to turn my soul inside out, to achieve complete empathogenicity—in order to reconsider my subconscious avoidance of traumatic experience. And in such a way that it would not be drug-dependent—without harm to the brain, without the potential for addiction.

And after getting acquainted with mushrooms, I realized that in microdoses with certain combinations they can, it turns out, address even such a goal!

I describe the combinations:

The beginning. This is the basic combination of phenibut with mushrooms. If you take psilocybin mushrooms solo without anything else, in a social setting and in general—you usually feel quite panicky and unpleasant, but phenibut fixes that. Together with it, being in company already becomes interesting, and you can shine with the NZT effect—when you become your true self and give off your charismatic sparks.

Dosages are selected based on sensitivity to phenibut. Mushrooms +- 0.8 g / phenibut 250-1000 mg

Next, a new combination is built upon the mushrooms and phenibut by adding an additional substance.

75. That is what I named the combination of 0.75 g of mushrooms, 0.75 ml of macis oil, and 750 mg of phenibut. This combination needs to be taken correctly, as everything begins to act at different intervals. First, 4-6 hours before the party, comes the macis oil—it takes a long

time to unfold; you can only feel it after about 4 hours, with the peak coming later. After about 4 hours, phenibut is taken (some advise taking it simultaneously with the mace at the start; I find it more convenient to take it later)—it kicks in after roughly one to two hours—and then, half an hour before the party, the main guests of the program arrive: the mushrooms.

The first wave of euphoria rolls in after taking the phenibut, with the macis synergizing well with it. You feel pleasant tingles at the back of your head, and a warmth begins to spread inside. But this is still just a warm-up—the mushrooms deliver the main course. After taking them, I advise being near someone who can keep an eye on you. A wild mood kicks in.)

When I took this combination, I was lucky to have a friend with me that day; I had been planning to go to the club alone. After drinking the mushrooms, it hit me on the bus—inner dialogue stopped, I slipped into derealization, and as a result I experienced a terrible panicked dysphoria. I also stopped understanding what my friend was saying to me; his words receded into the background, even though I was still doing my best to keep up the conversation. On the metro it stimulated me—my jaw tensed up, I felt a constant urge to stay in motion and not sit down in the train car. Well, a typical come-up from a euphoretic stimulant.)

When we sat down, a need to talk non-stop emerged. If you stay silent and sit still, the sensations are unpleasant—I think many people know this feeling as a bursting fire in the stomach urging you to action (the effect of caffeine is a good example). My voice got louder and rougher—at this point my friend, sensing that I needed distraction, was showing me funny things on his phone and keeping me engaged with conversation. Although at moments when the topic of politics came up, I'd loudly voice my opinion in public, and he would stop me at those moments.)

Stepping outside, I called out to the first goth girls we came across: "Damn, look at those alt-princess alpengolds walking by!" We went into a store; some drunk was coming out of it, murmuring and

muttering in his own language—I good-naturedly mimicked him, but inside the store the security guard looked at me and told me to come over. I didn't care and ignored his request—even though I was already getting nervous about being caught in my prohibited state. We got lucky and left the store without incident. The guard left.

Finally—making it to the club, I impulsively and hurriedly ran off to dance, leaving my coat in the cloakroom. I won't go into detail from here on—the experience was positive. For another 2 hours I remained on an elevated plateau—then it faded quickly, but I still felt energized. Afterward, on the way back from the club on the bus, I talked with a guy for an hour until I got off the bus myself. And this is a big city, for crying out loud—you just don't strike up a conversation with a random person here like that.

Theoretically, this combination works as follows: macis oil acts on cannabinoid receptors, mushrooms release a large amount of serotonin, and phenibut agonizes GABA-B receptors, which simultaneously raise dopamine. The result is an effect quite similar to MDMA.

75.1. A prototype of the first combination, except that instead of macis oil, nutmeg extract is used at a dosage of approximately +/- 10-20 drops (depending on the manufacturer; the main thing is that the extract is taken at the minimum effective dose).

In my opinion, the extract acts faster and is more stimulating. What I don't like about macis oil is the heavy sedation—sometimes it pins you to the bed and you have no desire to get back up. Although with the extract that's a matter of dosage; at high doses they say the same thing happens and you'll want to lie around. In general, it can be used as a separate, cheaper analogue of the oil—the effect is the same cannabinoid-type. And instead of either, you can simply grate whole nutmegs, but that's unnecessary effort and there's no precise dosing. Some people blast off with 10 nuts, while others don't feel anything at all.

Standard. The best combination you could possibly come up with. No hassle with timing and cheaper, yet the effect is incredibly

potent! Long live the empathogenic quality! For me, this is the top priority right now.

Phenibut 500 mg + phenylpiracetam (Phenotropil) 200 mg + shrooms 0.8 g

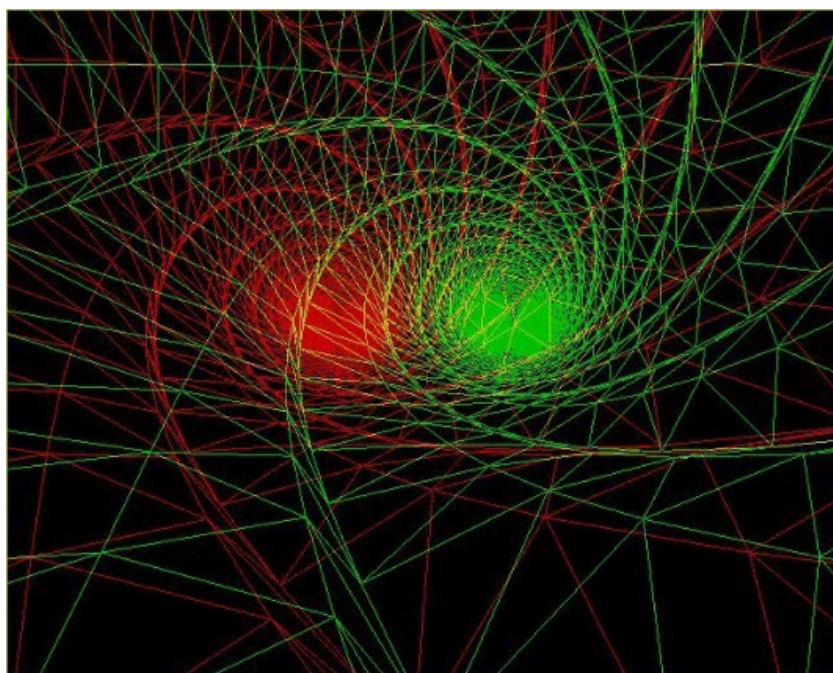
All dosages are selected based on individual sensitivity; here I have shared what works specifically for me.

Phenibut and phenylpiracetam are taken simultaneously, one hour before the mushrooms.

Boiling Water. I named this combination after the sensations it produces. So much euphoria—as if boiling water is being poured down your spine. With this combination you can simply trip at home, though it also brings a super-physical sense of vitality. This energy can be channeled into socializing and other active pursuits.

Phenelzine 15-20 mg + mushrooms 0.5 g one to two hours later

You can even take it during the day and then head out to an event while still in the afterglow. The upbeat and positive mood lasts quite a long time.



*Closed-eye vision under the
"Boiling Water" combination*

Contemplating Art

"Perhaps art is the only language through which eternity speaks to us"—Ilya Igin

Immersing yourself in culture and art is a journey to the roots of human experience, where every painting, sculpture, or melody tells a story woven from emotions, ideas, and eras. If you seek a deep perception of creativity, microdoses of psilocybin (0.5-1 gram of dried mushrooms) can become the key that unlocks new dimensions of perception. Under their influence, familiar works come alive: colors grow brighter, forms begin to breathe, and the artist's intent reveals itself with astonishing clarity. This is not merely visiting an exhibition—it is a shamanic ritual of contemplation, where art becomes a mirror of your soul. In this chapter I will explain how to use psilocybin microdoses for immersion in art, why underground galleries are better suited for such an experience, and how supplements like phenibut or fly agaric help make the process more conscious and meditative.

Why do microdoses enhance the perception of art?

Psilocybin in microdoses (0.5-1 gram) gently expands consciousness without leading into a deep trip, while heightening sensory perception and emotional sensitivity. At this level you remain in full contact with reality, but your gaze becomes different: details that previously escaped notice come to the foreground, and the symbolism of works acquires depth. Paintings cease to be static—they begin to "breathe," lines move, colors pulse, and images seem to come alive, telling their own stories. This occurs due to the strengthening of neural connections in the visual cortex and increased activity in the prefrontal cortex, allowing you to see not only the surface but the essence—the artist's intent, their emotions, their technique.

Microdoses also lower the ego's filters, allowing you to empathize more deeply with art. You may feel the melancholy in Van Gogh's brushstrokes, the mysticism in Klimt's symbols, or the rebellious spirit of street graffiti. This is not merely aesthetic pleasure but a dialogue with the unconscious, where art becomes a conduit to your inner

insights. However, such an experience requires the right environment and preparation in order to avoid distraction or anxiety.

How to organize a gallery visit with microdoses?

Visiting a gallery under psilocybin microdoses is not merely a trip for impressions but a conscious ritual that demands attention to detail. Here are the steps that will help make the experience deep and safe:

1. Choosing the venue

Give preference to underground galleries or small exhibition spaces where a free atmosphere reigns. State museums with their strict rules, cameras, and attendants can provoke anxiety, especially if the microdose opens up more strongly than you expected. Underground exhibitions—whether in lofts, abandoned buildings, or private studios—create a sense of freedom where you can contemplate calmly without feeling eyes on your back. Look for exhibitions of contemporary art, street art, or the avant-garde—their energy often resonates with the psilocybin flow.

2. Dosage

- **Microdoses (0.5-0.7 g):** suitable for beginners or those who want a mild enhancement of perception. You will feel a surge of creative energy, light euphoria, and heightened sensitivity to detail;
- **Medium microdoses (0.8-1 g):** produce a more pronounced effect, where images begin to "come alive" and thoughts flow more freely. This is for those already familiar with psilocybin and ready for an intense yet manageable experience. Take the mushrooms on an empty stomach for a faster and more vivid effect, but be prepared for it to be stronger than expected. If you are sensitive, start with 0.5 g and gradually increase the dose in subsequent sessions.

3. Preparation

- **Intention:** before taking the mushrooms, formulate your goal: "I want to understand art more deeply," "I am seeking

inspiration," or "I aim to see hidden meanings." This will direct your experience;

- **Gear:** bring a notebook and pen for recording thoughts, a bottle of water, and a light snack (fruit, nuts) for grounding. Headphones with meditative music can help if you want to retreat into yourself;
- **A companion:** if you are a beginner or are worried about "standing out" in a public place, bring a sober friend who can offer support and help you navigate.

4. Supplements for a meditative state

Microdoses can cause a rush of thoughts, which sometimes interferes with focusing on contemplation—this is due to elevated glutamate levels. To make the experience smoother and more meditative, use:

- **Phenibut (250-500 mg):** calms the nervous system, reduces anxiety, and helps maintain focus. Take 1-2 hours before the mushrooms;
- **Fly agaric (0.5-1 g of dried caps):** in microdoses, muscimol from the fly agaric enhances mindfulness and grounds you, softening the hyperactivity of thoughts. Take 30–60 minutes before the mushrooms;
- **L-theanine (100-200 mg):** calms and improves concentration.

5. Contemplating Art

- **Beginning:** upon arriving at the gallery, give psilocybin time to unfold (20-40 minutes). Start with a breathing practice or light meditation to tune in;
- **Immersion:** approach a painting or sculpture and allow yourself to "fall into" it. Notice the details: brushstrokes, colors, composition. Ask yourself: "What did the artist want to say?" or "What emotions does this evoke?" If images begin to move or "breathe," do not resist—allow them to guide you;

- **Breaks:** if thoughts become too chaotic, sit down, drink some water, and focus on your breath. Phenibut or fly agaric will help restore a meditative focus;
- **Recording insights:** write down the thoughts that arise during contemplation. For example, "This painting showed me my longing" or "I saw the artist's struggle in the brushstrokes." This will become material for further inner work.

6. Safety and ethics

- **Discretion:** microdoses usually do not produce obvious outward signs, but avoid sudden movements or loud conversations so as not to attract attention. If you feel anxiety, step outside and use grounding techniques (food, breathing);
- **Respect for the space:** do not touch the exhibits and respect other visitors. Underground galleries are generally lenient, but remain mindful nonetheless;
- **Grounding:** after the exhibition, sit in a café or park, have a snack, and discuss the experience with yourself or a friend to consolidate the insights.

Magic

Psilocybin, acting on serotonin receptors and enhancing neuroplasticity, opens access to states that occultists call "subtle perception." At medium doses (2-3 grams of dried mushrooms, such as *Psilocybe cubensis*) consciousness becomes flexible, the boundaries of the ego blur, and intuition and inner vision sharpen. This state is ideal for occult practices, as it heightens the ability to sense invisible energies, perceive symbols, and interact with what lies beyond the ordinary.



Psilocybin does not create mystical abilities from nothing, but acts as a magnifying glass, amplifying what already lies dormant in your psyche.

Occult practices—whether channeling, scrying, divination, spiritualism, or remote influence—rely on developing intuition, will, and energy centers (chakras, in Eastern terminology). Psilocybin helps to:

- **Strengthen intuition:** you begin to "hear" the inner voice more clearly and to pick up on subtle signals;
- **Develop the will:** medium doses bring clarity of intention, which is essential for rituals or visualizations;
- **Open perception:** images, symbols, and visions become more vivid, allowing for deeper immersion in occult processes.

This is not magic in the Hollywood sense, but disciplined work with consciousness, in which the mushrooms become a conduit to your inner potential.

Which occult practices are enhanced by psilocybin?

Psilocybin is suited to a wide range of occult disciplines, each of which trains different aspects of the psyche and energy. I will not detail each practice so as to leave space for your own exploration, but here are the key directions and their relationship to the psychedelic experience:

1. **Channeling:** the practice of connecting with entities, spirits, or higher aspects of consciousness. Under psilocybin you may perceive more clearly the "voices" or images arising from the unconscious, whether archetypes, spirits, or your higher self;
2. **Scrying:** gazing into mirrors, water, or crystals to receive visions. Medium doses intensify visual imagery, making it vivid and animated, as if you are watching a film in your own mind;
3. **Divination:** working with Tarot cards, runes, or other systems. Psilocybin sharpens intuition, allowing you to read symbols more deeply and to feel their meaning;
4. **Spiritualism:** contact with spirits or the energies of the deceased. Mushrooms heighten sensitivity to subtle signals, but require caution so as not to lose your grounding;
5. **Binding and attraction of events:** rituals for forming intentions or influencing reality. Psilocybin strengthens the will, helping to visualize the desired outcome more clearly;
6. **Remote influence:** practices aimed at affecting objects or events at a distance. Psilocybin enhances the sense of connection with the world, which may support such experiments;
7. **Clairvoyance:** the development of clear-seeing or the perception of energy. Mushrooms help you notice auras, energy fields, or inner images that ordinarily escape awareness.

Each of these practices trains intuition, will, and energy centers such as the third eye (associated with vision) or the heart chakra (linked to empathy). Psilocybin acts as an amplifier, allowing you to immerse yourself more deeply in these processes and to consolidate skills through regular practice.

How to organize an occult practice with psilocybin?

Working with psilocybin in occult practices is a ritual that requires preparation, intention, and respect for the process. Here are the steps that will help make the experience safe and productive:

1. Choosing the space

- **Solitude:** practice in a quiet, safe place—at home, in a forest, or at a natural altar (for example, near a stone or a tree). Make sure you will not be disturbed;
- **Ritual setting:** create a sacred space—candles, incense, crystals, Tarot cards, or other tools. This helps attune yourself to a mystical frame of mind;
- **Nature:** if possible, choose a place of power (a dolmen, a sacred site, a grove) where the energy of the earth will amplify your experience.

2. Dosage

- **Medium doses (2-3 g):** ideal for occult practices, as they create a deep yet manageable immersion. You retain control, but perception expands, intensifying visions and intuition;
- **Microdoses (0.2-0.5 g):** suitable for beginners or as preparation for a ritual. They heighten intuition without strong visual effects;
- **High doses (3.5+ g):** only for experienced practitioners in a safe setting, as they can lead to excessively deep states that make conscious work difficult. Practices may become uncontrollable.

Start with 2 grams if you are familiar with psilocybin, and adjust the dose according to your sensitivity.

3. Preparation

- **Intention:** formulate a clear goal: "I want to develop clairvoyance," "I am seeking contact with my inner guide," or "I aim to understand the symbols." This will direct your trip;

- **Tools:** prepare everything you need—a mirror for scrying, cards for divination, candles for the ritual, or a notebook for recording visions;
- **Safety:** make sure a sober "keeper" is nearby if you are working with high doses. Bring water, light food (fruit, nuts), and warm clothing.

4. The Ritual

- **Beginning:** start with a meditation or breathing practice to calm the mind. Greet the space and the forces you wish to work with, expressing respect;
- **Immersion:** after taking psilocybin (the effect begins in 20-40 minutes), begin the practice. For example, gaze into a mirror for scrying while asking questions, or lay out Tarot cards, trusting your intuition. Allow images and sensations to guide you;
- **Creative expression:** if visions arise, write them down, draw them, or speak them aloud to anchor them. Use a drum or a jaw harp to amplify the energy;
- **Grounding:** as the effect of the mushrooms fades (after 4-6 hours), close the ritual with silence, breathing, or an expression of gratitude. Write down the key revelations and key moments of your work.

Visiting Places of Power

Visiting places of power—dolmens, sacred sites, holy mountains, or stone labyrinths—under the influence of psilocybin intensifies this experience, weaving into it the energy of nature and ancient traditions. These sacred spaces, whether geomagnetically active zones along the Hartmann grid or shrines sanctified by centuries of use, awaken deep processes, amplifying the action of the mushrooms and opening a path to spiritual and psychological transformation. In this chapter I will explain how to use places of power for shamanic practices with psilocybin, beginning with microdoses and moving toward deeper dosages if you feel ready and assured of your safety. This practice is for those who feel the call of the shamanic path, who are seeking not merely insights but a connection with something greater than themselves.

Why do places of power enhance the psychedelic experience?

Places of power are points on the earth where, according to tradition or personal sensation, a special energy is concentrated. This is conditioned by electromagnetic activity if the site lies on a tectonic fault, or by the accumulated history and ritual saturation of the place.

Dolmens erected by the ancients for rituals, sacred sites imbued with the faith of ancestors, mountains holding silent wisdom, or labyrinths leading to the center of the self—all of them exert a unique effect on the psyche. Science may explain this through geomagnetic anomalies or the psychological effect of sacredness, but for shamanic consciousness this is not what matters. Under psilocybin, which sharpens perception and opens the subconscious, these places become portals where the inner and outer worlds merge. The energy of the earth, the rhythms of nature, and the symbolism of the place amplify the action of the mushrooms, helping you sink more deeply into a spiritual and transcendental experience.

On microdoses (0.25-1.5 grams of dried mushrooms) you will feel a gentle expansion of perception: colors become brighter, the sounds of nature more vivid, and the place of power begins to "speak" to you through sensations. Higher doses (1.5-3 grams) open doors to mystical

experiences in which you may encounter archetypal images, feel a connection with your ancestors, or experience unity with nature. However, such practices require preparation, solitude, and respect for the space so that the experience remains safe and conscious.

How to organize a practice at places of power?

Working with psilocybin at places of power is not a stroll but a ritual requiring intention, discipline, and respect for the process. Here are the steps that will help make this experience deep and constructive:

1. Choosing the place

Seek out places of power that resonate with you:

- **Dolmens:** these ancient stone structures, often associated with rituals, radiate a powerful energy of transformation. After visiting dolmens, a person's fate can change fundamentally—and which direction it changes depends on the individual. Therefore, one should come there prepared, pure in intentions and actions. Dolmens are also very saturated with a masculine, "raw" energy; it is not uncommon for people to experience headaches and dizziness there due to its penetrating influence;
- **Sacred sites:** places of Slavic or other pagan rites where you can feel the power of a collective worldview, establish a connection with your ancestors, and appeal to the forces of your Gods;
- **Mountains:** summits such as Belukha in the Altai or Arakul in the Chelyabinsk region impart a sense of elevation and perspective. According to the principles of sacred geometry, pure energy accumulates in the mountains;
- **Stone labyrinths:** for example, the labyrinths of northern Russia or Karelia, symbolizing the journey to the center of the self.

Make sure the place is secluded, safe, and accessible. Avoid crowded tourist areas in order to maintain your focus.

2. Preparation

- **Intention:** before the immersion, formulate a clear intention: "I want to understand my fears," "I am seeking a connection with nature," or "I am striving for inner peace." This will direct the experience;
- **Safety:** check the route, the weather, and ensure you have water and warm clothing. Bring a friend or "keeper" who will remain sober if you plan on taking higher doses;
- **Gear:** simple food (fruit, nuts), water, a notebook for recording insights, a warm blanket, and, if desired, instruments (such as a drum or a jaw harp) for the ritual.

3. Dosage

- **Microdoses (0.5-0.8 g):** suitable for a first acquaintance with a place of power. They heighten perception, allowing you to feel the energy of the place without deep immersion. Ideal for beginners or those who want a gentle experience;
- **Light doses (0.8-1.5 g):** create a state of flow, deepening the connection with nature and inner images. Suitable for meditation or solitary ritual;
- **High doses (1.5-5 g):** for experienced practitioners only, confident in their preparation and the safety of the location. Such doses open mystical experiences, but require complete seclusion and control of the environment. Always start with microdoses, especially in a new place, to "get acquainted" with its energy. Use high doses only after several visits and only when you feel fully confident in your own readiness.

4. Ritual

- **Beginning:** upon arriving at the site, sit in silence, perform a breathing practice, and attune to your intention. Greet the place—mentally or aloud—expressing respect for its energy;
- **Immersion:** after taking the mushrooms (effects begin in 20-40 minutes), allow yourself to interact with the place. Lie on the ground, touch the stones, walk the labyrinth, or meditate at the dolmen. Let the place guide you;

- **Creative expression:** if you brought a drum, jaw harp, or flute, use them to strengthen your connection with the energy of the place. The sounds resonate with the vibrations of the earth, deepening the trip;
- **Grounding:** as the effects of the mushrooms subside (after 3-5 hours), sit in silence, write down insights, or draw the images that came to you. This will help integrate the experience.

5. Safety and ethics

- Make sure you are alone or with trusted people to avoid distractions or stress;
- Leave no litter and respect the place—it is not just a location, but a sacred space;
- If you feel anxiety or discomfort, return to breathing practices or ground yourself using techniques and tools (e.g., food, physical contact with the earth).

Vectors of inner work at power places

Power places under psilocybin amplify several aspects of inner work described in the book:

- **Spiritual vector:** the energy of dolmens, sanctuaries, or mountains awakens a sense of connection with something greater—nature, ancestors, the cosmos. Psilocybin opens perception to these forces, helping to experience mystical states that can be integrated through meditation or Jungian analysis of archetypes;
- **Psychic vector:** power places often surface suppressed emotions or traumas. For example, standing at a dolmen, you may feel grief or the strength of your ancestors, which can become material for Shadow work in Jungian psychotherapy or cognitive restructuring (CBT);
- **Social vector:** if you practice in solitude, a trip at a power place can strengthen inner confidence, which will then manifest in relationships. After the experience, use DBT techniques (e.g., DEAR MAN) to work through social connections;

- **Shamanic vector:** this is the heart of the practice. Power places and methods of expanding consciousness are ancient allies of shamans. Working with them awakens the inner guide, helping to find answers to questions about purpose and path.

Integration of the experience

For a power place and a psychedelic to become part of transformation, it is important to integrate the experience:

- **Insights journal:** write down the images, emotions, and thoughts that came to you at the power place. For example, "at the dolmen I felt a connection with my ancestors" or "the labyrinth showed me my fear of the unknown." This will serve as the foundation for psychotherapy;
- **Jungian analysis:** if archetypal images arose during the trip (the wise man, the goddess, the beast), use active imagination or dream analysis to deepen their meaning;
- **Psychotherapy:** use CBT to work with beliefs (e.g., "I am unworthy of power" → "I can embrace my inner strength") or DBT to manage emotions that were uncovered at the power place;

- **Return visits:** go back to the power place without the psychedelic to reinforce your connection with its energy. Meditate, draw, or simply listen to the silence.



A ruined dolmen in Abkhazia

A quick way out of depression

"Depression is a shadow that teaches us to seek the light within ourselves"—Author's adaptation, inspired by Carl Jung

While experimenting with psilocybin microdoses and other substances, I discovered a combination that literally reboots the current state of tension, apathy, and melancholy:

Bifemelane 150 mg + mushrooms 0.5 g

Bifemelane is also an MAO inhibitor, preventing the breakdown of serotonin and dopamine, and also improves cholinergic transmission, imparting an overall uplift of mood and mental sharpness. From personal observation, bifemelane taken solo sharpens color perception, adds euphoric tingles at the back of the head, and lifts the mood. For the most part, it produces a distinctly serotonergic sense of well-being.

When taken with mushrooms—the inner dialogue stops, the effect of the psilocybin intensifies by about one and a half times, an overwhelmingly powerful sense of well-being washes over you, and negativity in internal states dissolves like sugar in tea. The whole effect holds steady and lasts a long time. Even the following day, after-effects remain.

You need to take the mushrooms as soon as you feel the bifemelane kick in, otherwise you will miss the timing.

Musical jam

*"Every sound is a thread connecting us to the cosmos"—Author's adaptation, inspired by
Terence McKenna*

A psilocybin journey is not only an encounter with the depths of one's own consciousness, but also an opportunity to connect with others, with nature, and with the creative energy that flows through us when we open ourselves to the world. One of the most powerful and harmonious ways to amplify such an experience is making music in a circle of like-minded people, in the heart of nature, where the rhythms of drums, the ringing of tambourines, and the vibrations of jaw harps merge with the flow of the trip. This is not a shamanic ceremony with its strict ritual formality, but a light, social event where small doses of psilocybin—around one gram of mushrooms—help unlock creative potential, strengthen bonds with those around you, and deepen the experience. In this chapter I will describe how to organize such musical gatherings, why they are an ideal complement to the psychedelic experience, and how to channel their energy toward inner and social work.

Music as a conductor of the psychedelic flow

Music is the language of the soul, which in the psychedelic experience becomes a bridge between the inner and outer world. At low doses (around 1 gram of dried mushrooms, such as *Psilocybe cubensis*), consciousness becomes flexible and receptive to rhythms and sounds, while still retaining clarity and the capacity for interaction. Unlike high doses, which lead one into deep shamanic immersion, microdoses or light doses create a state of flow—that very fluid harmony in which the boundaries between "I" and "we," between human and nature, dissolve. In this state, music does not merely sound—it comes alive, becoming the pulse of the trip, synchronizing emotions, thoughts, and movement.

Drums set the rhythm, like the heartbeat of the earth, helping to ground oneself and feel a connection with the physical world. Tambourines add vibration that resonates with subtle energies, amplifying the sense of unity. Jaw harps, with their hypnotic hum, open access to inner images, as if conducting a dialogue with the

subconscious. Other instruments—flutes, didgeridoos, kalimbas—bring melody and variety, allowing each participant to express themselves. In nature, under the whisper of leaves or the murmur of a stream, these sounds merge into a single flow that guides the trip in a creative direction.

Organizing musical gatherings in nature

Creating a music circle in nature requires mindfulness and preparation, so that the experience is safe, harmonious, and inspiring. Here are the key steps for organizing such an event:

1. Choosing a location

Find a secluded spot in nature—a forest clearing, a riverbank, or a hill with a view of the sunset. It is important that the space be safe, away from prying eyes, with the option to light a fire (if permitted) and to sit in a circle. Nature itself amplifies the psychedelic experience, and its sounds—the rustling of leaves, the singing of birds—become part of the musical flow.

2. Group composition

Gather a small group—4-8 people—to preserve intimacy and manageability. Participants should know each other or share a common orientation toward creativity and mindfulness. This is not about partying, but about a shared journey where everyone contributes. Make sure everyone understands the dosage and is prepared for a light, social trip.

3. Dosage

Use low doses of psilocybin—around 0.8-1.2 grams of dried mushrooms per person (depending on sensitivity). This corresponds to a level that produces mild euphoria, heightened perception, and creative loosening, without leading into deep introspection. Before you begin, make sure all participants understand how psilocybin affects the body and mind, and avoid combining it with alcohol or other substances, unless they are the combinations described earlier.

4. Instruments

Choose simple and intuitive instruments:

- **Drums (djembe, darbuka):** set the rhythm, help with grounding;
- **Tambourines and shakers:** create texture, amplify the sense of unity;
- **Jaw harps:** ideal for individual immersion and meditative sound;
- **Flutes, kalimbas, didgeridoos:** add melody and emotional depth. If someone does not know how to play, give them a shaker or maracas—in the flow of the trip even a beginner will feel like part of the music.

5. Structure of the gathering

- **Opening:** gather in a circle and share intentions (e.g., "I want to express joy" or "I am seeking harmony"). This sets the tone and creates a shared energy.
- **Warm-up:** begin with a gentle rhythm on the drums or tambourines, allowing each person to enter the flow. You can include breathing practices or a light meditation for synchronization;
- **Free music-making:** after taking the psilocybin (effects begin in 20-40 minutes), let the group improvise. Allow rhythms and melodies to arise spontaneously, without rigid rules;
- **Grounding:** after 2-3 hours, as the mushroom effects subside, close the circle with singing, shared breathing, or silence, to integrate the experience.

6. Safety and support

Designate a sober "circle keeper"—a person who does not take psilocybin but oversees safety, helps with logistics, and provides support if anyone needs assistance. Make sure you have water, tea, light snacks (fruit, nuts), and warm clothing for comfort.

How does music guide the inner work?

Musical gatherings in nature with light doses of psilocybin amplify several vectors of inner work described in the book:

- **Social vector:** making music together strengthens the bond between participants, creating a sense of community. Psilocybin amplifies empathy, allowing one to feel others more deeply and to express oneself through sound. This helps to work through social fears or difficulties in communication;
- **Spiritual vector:** rhythms and sounds in nature under psilocybin awaken a sense of unity with the world—that very state which shamans sought in rituals. This helps integrate spiritual insights, such as a sense of connection with nature or one's inner self;
- **Psychic vector:** music becomes a channel for expressing emotions that may be suppressed. For example, rhythmically striking a drum can release anger, while the melody of a jaw harp can help one become aware of sadness;
- **Creative vector:** psilocybin liberates creative potential, and music gives it form. Even if you have never played an instrument, during the trip you will feel the sounds arising on their own. This strengthens self-confidence and opens up new avenues of self-expression.

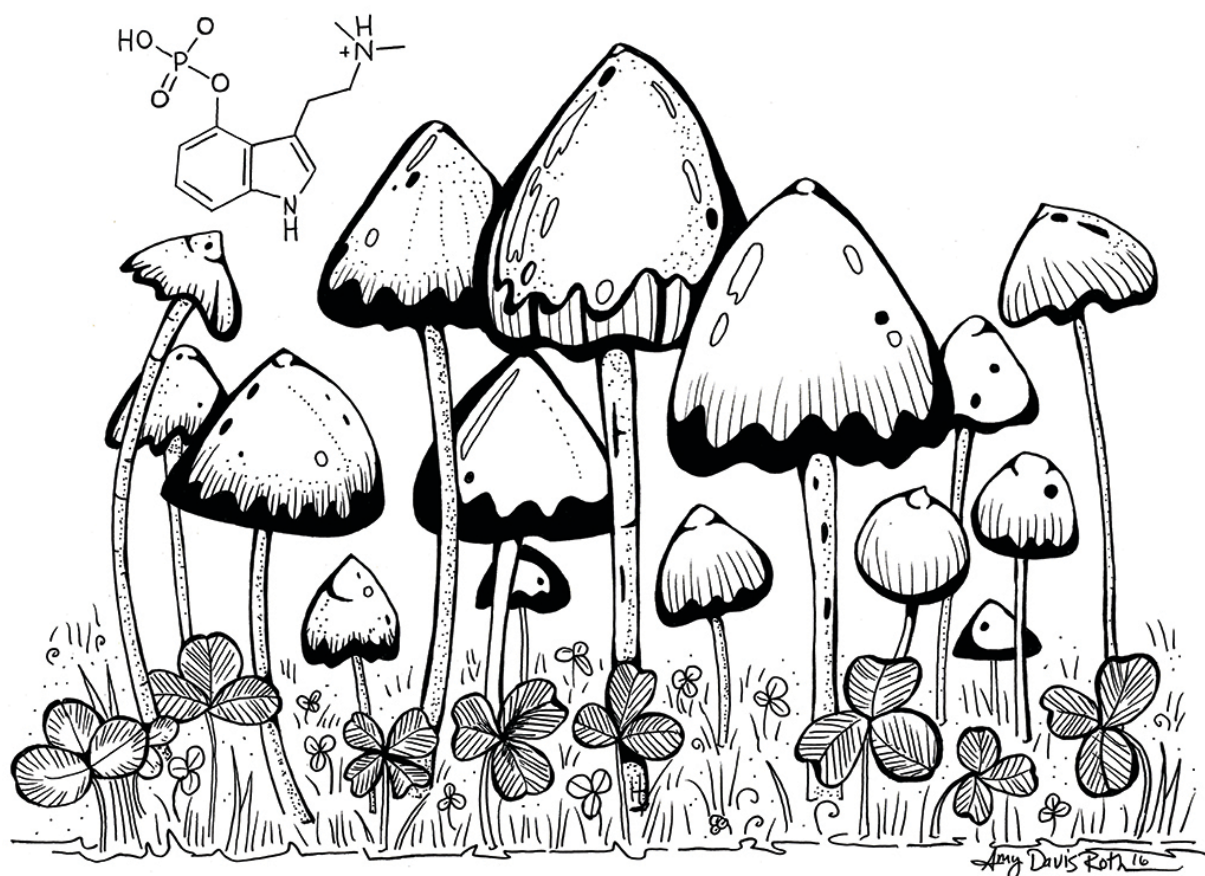
Practical tips for integration

To make a musical trip not just a vivid memory but part of a transformation, use the following practices:

- **Record your insights:** after the gathering, write in your journal the images, emotions, or thoughts that came during the music-making. For example, "the drum rhythm helped me feel my strength" or "the sound of the jaw harp evoked the image of a river." This will serve as material for psychotherapy;
- **Group reflection:** hold a brief sharing circle after the trip, where each person shares their experience. This will strengthen social connection and help make sense of collective insights;
- **Creative integration:** draw a picture or write a poem inspired by the music of the trip. This will continue the creative flow and solidify the experiences;

- **Psychotherapy:** use CBT techniques (e.g., cognitive restructuring) to work with beliefs that surfaced during the trip, or DBT (e.g., mindfulness) to manage emotions.

APPENDIX



In this section I will share some additional insights and realizations that came to me during psychedelic journeys.

Mushroom revelations

Collected here is what I had previously posted on my channel.

Revelation 1

The more I engaged in fine motor work with my hands during trips, the more strongly I felt brain activity. This led me to the idea that the intensity of finger movement is in some way connected to neurogenesis in humans.

It turns out that fine motor practice should be cultivated not only by children for brain development and speech activation, but also by adults to boost mental flexibility.

On one occasion, I was walking in a park at night and, knowing the rule about fine motor activity—I danced with my hands to music in my headphones, chaotically but in rhythm, contorting my fingers. Alas, it is hard to explain exactly how to dance with your hands—I hope you understand.)

And so, starting to slowly make chaotic movements with my wrists, I felt the urge to expand those movements. Changing trajectory, changing intensity—soon I wanted to dance with my whole body. And it turned out that beginning with just my fingers, I warmed up the movements until my whole body was fully engaged. At the same time, my mood lit up completely and thoughts that had been lying dead weight in my skull started flowing. Movement drives brain activity, and it begins at the tips of our fingers! From the small comes the great!

And when I need to tame a long chain of thought, work out a big plan or concept—I only do it with prayer beads in my hands. Only then does the necessary concentration and flow of reflection come.

If you feel a thought is stuck inside you and you cannot formulate it, practice some hand gymnastics—it will really help get that thought moving again.

Revelation 2

Supplements, substances, and medications simultaneously create and simultaneously reinforce an inferiority complex in the individual. Long-term consumption of any of these entrenches the psyche in a ritual of becoming "supposedly better." Therefore, constantly taking nootropics, medications, and supplements is a path to neurosis.

When this was revealed to me during a trip, the volume and quantity of what I consumed was reduced by about 80 percent. Only the necessary vitamins and supplements for addressing deficiencies remained. Nootropics are kept on hand for extreme situational use only.

And so, when I gave up the excess, I noticed with surprise how I felt psychologically released. Because after giving up the constant pumping of substances—neither my behavioral patterns, nor my mood, nor anything else in my sense of self changed. In fact, it even got better, as I understood the nature of my own neurosis—acquired during a difficult period of life, which had compelled me to consume absolutely everything in order to handle the full volume and weight of daily activities. If people understood this, the entire marketing model of "eat such-and-such—become such-and-such" would collapse at once!

Revelation 3

At a certain point in my life I began to receive pseudo-memories—as if I had truly experienced certain events at some point in relation to myself—yet none of it had ever actually happened. I would idly wonder what this phenomenon really was. The memories were connected with time spent with my father, with travels, with romantic interactions with women.

I had not been particularly troubled by finding an explanation for this phenomenon, but the mushrooms decided that I needed to be given a concrete vision of the process. It turned out that my subconscious had been inventing these stories on its own and presenting them to me as something real that had happened! It is so simple and brilliant—for the sake of spiritual wholeness, the subconscious was projecting upward exactly what I had needed to experience in the gaps! Because the nature

of these pseudo-memories is connected to what I was, in some measure, deprived of since childhood.

This is interesting, because objects of longing usually come to us in dreams—but here they arrived in the form of actual memories (it is hard to convey just how real it all felt). I believe this is connected to my ascetically pragmatic style of existence, combined with the fact that at that time I was activating dormant structures of my brain with various nootropics.

Now think about people who hold very firm convictions on religious, philosophical, and other worldview matters. Is it worth entering into arguments and debates with them—when the same subconscious processes are at work in them? Because a person creates their own fairy tale for themselves—in order to believe in it. And there is nothing wrong with that, since it fills the gaps in their spiritual wholeness. Remove that element from a person—and they will cease to be vital, alive, and happy.

Revelation 4

Some of our dreams truly reflect, in a literal sense, the program installed within us. I often dreamed of prison, in vivid detail. Always different, but the essence of the storyline was that I was supposed to be locked up there, isolated from another life.

During a trip with my eyes closed, I was transported to that very same location and sensed the area of the brain projecting that vision. There I stood spiritually above my own projection and destroyed that prison. With the knowing came the revelation that it had been an imprint of self-limitation—a program written from the outside.

After processing that experience and destroying the prison, my life shifted somewhat. I noticed that I began to look in every direction at my possibilities. If one imagines the event matrix of a person's fate, most people use at most 40 percent of that matrix. We are capable of willing specific events out of it, while some people will unintentional negative ones too. Ha.)

So, if you properly harness your will, you can unlock as much as 80 percent of all possibilities—the main thing is that the imprint of self-limitation must be destroyed.

Revelation 5

Our entire life revolves around the fulfillment of our archetypal elements and roles. If these hallmarks of one's roles are ignored, an inevitable decline in overall vitality follows—expressed as a drop in energy, apathy, anxiety, and other unpleasant symptoms.

The archetypal is lodged within our subconscious; refusing to connect with the subconscious is simply cutting the channel of wholeness.

By class and level, the archetypal is contained in:

- **Roles.** As they say—some souls are drawn to create, others to fight. Here we take note of our psyche's configuration and adapt to it. I would immediately advise against using that Jungian table of 12 personality archetypes—that's a vegetable-grade oversimplification. Self-perception is intuitive, not rational comparison against tables;
- **The instinctual.** This is dictated by physiology, and the regulation of the physiological resides, again, in the subconscious. This component of a person was formed simultaneously with his creation on Earth. Unfortunately, I came to understand this late. At some point I tried to achieve absolute celibacy—but it was not to be: prolonged sexual abstinence collapses vitality; the organism sees that it has been deprived of its archetypal purpose and begins to liquidate itself. Therefore, in order to feel worthy in life, one simply must participate in the marketplace of sexual relations. I know of no one for whom this is not the case. A separate question is how to properly sublimate part of the induced energy and how to discharge another part in moderation;

- **The shadow.** Those traits of our character that we have shoved under the bed due to various circumstances. In Gestalt therapy, this corresponds to the principle of polarity, which must be observed to achieve wholeness. I observed this very clearly even in childhood, seeing in myself two traits that must take turns coming to the surface. The creative and the destructive—the emanations of Rod and Marzanna contained in one vessel. But the shadow itself is more complex to understand; it is not only what pertains to polarity.

Why is understanding such things necessary? First and foremost, to refuse any environment that does not allow you to express yourself fully as you would like. If years pass under circumstances that limit your archetypal wholeness, those years will later prevent you from dialing your vitality up to maximum. Last year I finished studying at a vocational school and still cannot get myself back in order—that defective system took away part of my creative and expressive wholeness. Because I endlessly tried to suppress my hyperactivity in order to complete pointless assignments (for my own work, hyperactivity was not an obstacle—on the contrary, it propelled me forward).

Second: you will be your own psychotherapist. Knowing which archetypal element needs to be satisfied, you can avoid a multitude of neuroses, fears, and burnouts.

Third: so as not to harbor illusions about the independence of consciousness from the subconscious.

Large table of combinations with mushrooms

Substance	Potentiation	Therapeutic value	Afterglow	Shamanic experience	Recommend / do not recommend
Phenelzine	Manifold—even from a microdose you already get a lot of warm euphoria	Good mood persists for a very long time afterward	Due to irreversible MAOI—long-lasting	Visions consist of bright lines and spots	Recommend
Unifiram	No effect was observed	Minimal	No interaction—only from the mushrooms' own strength	No interaction	Do not recommend
Chlorophenylpiracetam (RGPU-95)	Potentiates mushrooms well, but the anxiolytic property of this nootropic could not be detected. The mushrooms remain just as intense	From the mushrooms' own strength	Present, and quite stable	Depends on the trip	Recommend
Phenibut	Reduces anxiety while simultaneously adding euphoria to the mushrooms—good for walks	Good	Present	Depends on the trip	Recommend
Fly agarics (Amanita muscaria)	Calms hyperactivity during the trip—suitable for those who cannot lie still comfortably during a session	May reduce the depth of immersion, but all of this is adjustable with dosing	Depending on the intensity of the psyche's processing	Immerses in the inner world	Recommend
Ketamine	Alters visuals, diminishes appreciation of music, intensifies dissociation	Minimal	The world feels renewed, perception is brighter. Emotionally—no effect	Sends one into the spirit world, but very indirectly. Also splits the personality into its archetypal elements	Do not recommend

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Phenylpiracetam	Amplifies the active, social energy of a party—you simply become the life of the group, the charge of the day or evening	Generally yes, if you consolidate the psychological response of time spent under phenylpiracetam	Depending on the intensity of the psyche's processing	Minimal, since it keeps you in the external world	Recommend
Fasoracetam	In spray form, can intensify the trip right in the moment	From the mushrooms' own strength	From the mushrooms' own strength	Depends on the trip	Recommend
Noopept (omberacetam)	By feel, 2–3 times. Potentiates sharply—even somewhat alarmingly so	From the mushrooms' own strength	From the mushrooms' own strength	Depends on the trip	Recommend
Macis oil	Enhances gigginess and humor	Reduced—after the oil you need additional recovery. It is draining	Minimal	None	Do not recommend
Bifemelane	More so makes the trip calm—in synergy with mushrooms rather than potentiating them	Rapid relief from depressive states	Depending on the intensity of the psyche's processing	Depends on the trip	Recommend for microdoses, for rapid relief from depressive states
Astra2959 (IOZ-stimulant)	Acts in parallel with the mushrooms, neither synergizing nor amplifying	None	None	None	Do not recommend
Coluracetam	Gives a visual spectrum similar to mescaline—colors are very vivid. Overall it noticeably amplifies all effects	Depending on the trip	Not pronounced	Depending on the trip	Recommend trying at least once—though the trip is quite specific
PRL-8-53	Substantial—potentiation of 2–2.5 times	High, as the potentiation is very harmonious	Present	There is a possibility of this experience	Recommend first and foremost.

					The best for potentiation
Polygala extract	Harmoniously and synergistically enhances the mood factor without deepening the trip itself. An addition to mood similar to Phenibut—but tilted toward an energized, upbeat state. Inhibits reuptake of serotonin and dopamine	High	Polygala triggers neurogenesis via NGF and BDNF factors. This results in a vivid, pleasant afterglow	Depends on the trip	Recommended
Grape seed extract	Taken before the trip for calming and a smooth come-up. Eliminates the side effects of vasoconstriction	The trip becomes softer, more pleasant, more peaceful. Greater stillness. The therapeutic quality reinforces a state of calm in the long term	Gentle, calm afterglow	Depends on the dosages	Recommended
Selegiline	Potentiates in an unpredictable way	None	No effect	None	Not recommended
Rapé (shamanic snuff tobacco)	In the moment it can powerfully deepen the trip, like a turbo mode for an engine when you need to boost the power	Helps during the trip when you need to push through boundaries	No effect	Well suited for shamanic immersion—can sharply work through what gets stuck in the psyche	Recommended
CBD	Reduces a bad trip when taken in the moment, makes you more resilient during the immersion	Calming at the sharp edges of the trip, makes it more therapeutic	No effect	Adjusts the immersion, as a positive addition to shamanic processing	Recommended

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Puerh tea	Physically energizes during the trip, makes it more enjoyable in terms of stimulation	Therapeutically beneficial with microdoses for social occasions	Due to the potency of the mushrooms	Depends on the dosages	Recommended
Green tea	Adds a contemplative quality to the immersion, relieves excess anxiety. Pairs perfectly with mushrooms	Therapeutic due to a smooth and pleasant immersion. Simultaneously nourishes with mental clarity and strength	Due to the potency of the mushrooms	Suited for shamanic immersion	Recommended
Eleutherococcus extract/tincture	Eliminates the side effects of vasoconstriction and normalizes blood pressure, supports physical tone	Therapeutic due to the absence of side effects and physical comfort	Due to the potency of the mushrooms	No effect	Recommended

Conclusion

"A man should fear that he will never begin to live"—Marcus Aurelius

Ultimately, psilocybin mushrooms are not merely a psychoactive substance but a guide to the depths of our consciousness—a tool that, when approached with awareness, is capable of unlocking inner potential, healing wounds of the soul, and opening a path to spiritual growth. This book is my personal journey, woven from the experiences, experiments, and revelations I gained through working with mushrooms. It does not claim to hold universal truth, but seeks to serve as a map for those searching for their own path to wholeness, harmony, and meaning.

We began with the understanding that psilocybin is not about fleeting pleasure but about deep inner work. Through various vectors of processing—social, psychological, spiritual, analytical, initiatory—mushrooms help us not only peer into the subconscious but transform it, building bridges between the scattered parts of our soul. Each variety of mushroom, each dosage, each combination with other substances or practices is a unique key that opens a particular door. Whether *cubensis* for a universal introduction, *Natal* for empathic depth, or *semilanceata* for shamanic immersion, the choice of tool depends on your intention and readiness.

We examined how to prepare for a trip, how to harmonize it using breathwork, music, aromatic biocatalysts, or supplements such as phenibut, fly agaric, or grape seed extract. We discussed how important it is not only to undergo the psychedelic experience but also to integrate it through psychotherapy, insight journals, and conscious actions in the afterglow. Microdoses open a path to the contemplation of art and nature, moderate doses enhance various practices, and high doses plunge one into shamanic depths where one can encounter the true self. Musical jams in nature and visits to places of power

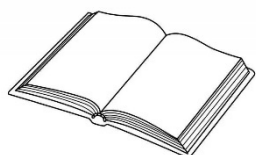
add social and spiritual context, allowing the inner world to connect with the outer.

The key to success is mindfulness and discipline. Psilocybin will not do the work for you. It only opens the doors—but stepping through them,

confronting the shadows, building new patterns of thought and behavior is your task. Courses with nootropics, MAO inhibitors, cerebrolysin, or eutropoflavin help prolong neurogenesis and consolidate the transformation, but without active work with CBT, DBT, or Jungian analysis, the effect may remain merely a vivid memory. Bad trips, however frightening they may sound, are also part of the path—they lance the suppressed, allowing you to cleanse yourself and find lightness.

My mushroom revelations—from the connection between fine motor skills and neurogenesis to an understanding of archetypes and pseudo-memories—are only the tip of the iceberg. Each of you will find your own insights, your own answers, your own paths. Mushrooms teach us not only to see the light within, but also to accept the darkness, so that through it we may arrive at wholeness. They remind us that life is not about avoiding pain, but about giving it meaning and transforming it.

This book is an invitation to exploration. Do not blindly follow my recipes—create your own. Listen to the mushrooms, listen to yourself, respect their power and your own boundaries. May your path be conscious, courageous, and filled with light. And remember: true transformation begins where fear of oneself ends.



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